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A Missionary Synod With a Mission

by

Paul. G. J. Zeillinger

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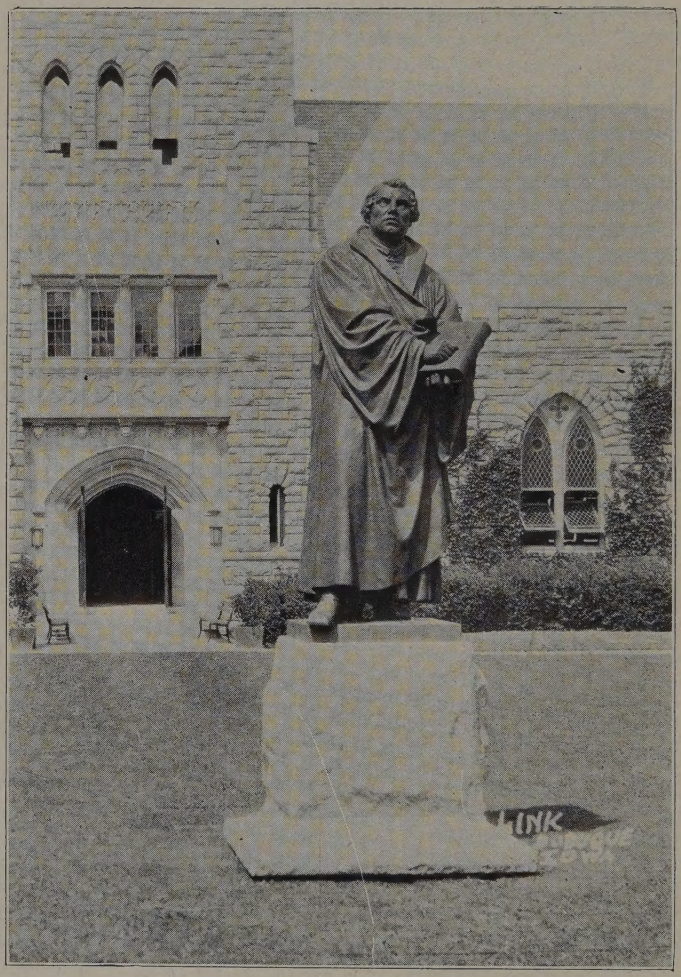

Statue of Dr. Martin Luther on Campus of Wartburg Seminary

The Word they still shall let remain

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A Missionary Synod With a Mission

A Memoir for the Seventy-fifth Anniversary of the Evangelical Lutheran Synod of Iowa and Other States

By
Prof. G. J. Zeilinger

Published by authority of the Ev. Luth. Synod of Iowa and Other States

Wartburg Publishing House, Chicago, Ill.
1929

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"Twenty-five years ago Iowa was almost unknown and its character a blank. Then it was only a frontier Territory containing in the eye of the nation but a few scattered homes of wild adventurers; now it is a State of no mean rank in the center of States. Welcoming, from the first, to her soil the principles of education, liberty and religion that have traveled westward from the land of the Pilgrims . . . she stands forth with the proud inscription already on her brow, 'The Massachusetts of the West', an inscription placed there, not as in self-glorifying, by her own sons, but by friends abroad, as they have seen the freedom of her people, her schools and her churches, watched the integrity and wisdom of her legislators, felt her power in the councils of the nation, and especially as they have marked her noble record in the hour of the nation's peril."

EPHRAIM ADAMS, (1870).

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Map of St. Sebald and Vicinity

"O my people, give ear to what I say,
as I open my lips in a poem on the deep lessons of the past,
that we know as we have heard,
that our fathers told to us,
hiding it not from their children,
but telling the next generation
the Eternal's praise and power,
the wonders He has done.

He set up His witness in Jacob,
He appointed a law within Israel,
bidding our fathers instruct their children,
that the next generation might understand,
that children yet unborn might rise
and tell their children after them,
TO PUT THEIR CONFIDENCE IN GOD,
AND NOT FORGET THE DEEDS OF GOD."

Ps. 78, 1-7.

Stout, sturdy oak-trees are still lifting their gnarled limbs toward the sun, "giants in the earth," powerful sentinels guarding hallowed ground, where saints did pray and labor, and did "keep the faith." And he that seeketh may still find the place where at the feet of the most beautiful of forest trees there sprang forth the cool, clear water of the well-known "Spring of St. Sebaldus," and he may still follow the tiny rill where its rippling waters meandered down the slope until the thread of silvery sheen was lost in the mossy undergrowth of the white-oak, and red-oak, and maple, and elm, and butternut, and walnut, and hickory, and many, many another tree that God had made.*

A little way up the hill was the parsonage that served as a church and parsonage in one. Almost at the top of the

---

*"Poems are made by fools like me,
But only God can make a tree."

hill there was and still is the little cemetery, and just beyond its enclosure you see the old, white, frame church that was erected after the old parsonage could not accommodate those that came to worship on the Lord's Day.

It was at this parsonage that four men, all strangers in a strange land, and yet "not strangers nor foreigners, but fellow-citizens with the saints, and of the household of God" met in solemn convocation August 24, 1854. And in this primitive and as yet unfinished house, called a church and a parsonage combined, there was founded that day the Evangelical Lutheran Synod of Iowa and Other States. Its charter members were the Pastors G. Grossmann, J. Deindoerfer, S. Fritschel and Cand. Theol. M. Schueller, who was ordained for the holy ministry at this meeting. What had brought these men into the backwoods of Clayton County, Iowa? Why would they found a Synod under such seemingly inauspicious circumstances? Was there any divine warrant for their projected organization which would stamp their bold undertaking as an act of supreme FAITH, or were they but pitiable megalomaniacs that in overweening self-esteem indulged in ridiculous grandiloquence? These and many questions besides will be answered as we trace the history of **THE MISSIONARY SYNOD WITH A MISSION.**

I. The True Origin of the Ev. Luth. Synod of Iowa and Other States

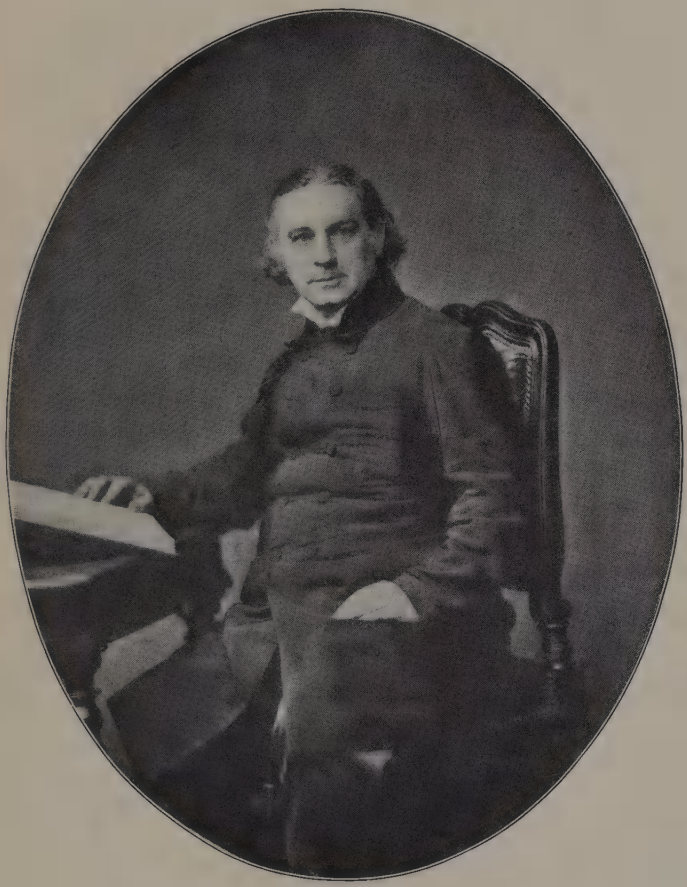
THE TRUE origin of the "Iowa Synod"* is to be found in the revival of missionary interest and enterprise in Europe, more specifically, in the missionary activity of men like Loehe and Wucherer in Bavaria. It was especially "Pfarrer Wilhelm Loehe" whose great love for the Kingdom of God, whose indefatigable zeal in promoting its extension, whose unwavering faith in the face of most discouraging disappointments was to be used by God's grace to establish "the missionary synod with a mission" in the very heart of this blessed country of the United States.

"Pfarrer Johann, Konrad, Wilhelm Loehe" was born at Fuerth, Bavaria, February 21, 1808. At the "Gymnasium" of Nuremberg (a college) young Loehe received impressions which influenced him for life. In later years he acknowledged that Rector C. L. Roth had been his greatest teacher. Loehe was one of those favored characters whose spiritual life is one consistent unfolding and development from baptism, without any serious interruption. From his youth there was glowing in his soul deep, unfeigned love for the Lutheran Church. At the University of Erlangen which he entered

*For brevity's sake we shall use the name in vogue among us. We know that a district of the former General Synod adopted the same name, but we were first to call ourselves the "Iowa Synod."

in 1826, he experienced the awakening of fully conscious spiritual life. He owed much to his spiritual adviser, Prof. Krafft. At Berlin, 1828, he attended the lectures of Schleiermacher, who, however, did not make much of an impression upon the young student. After his graduation he had charge of several congregations as assistant or substitute until he was called as pastor of the village church of Neuendettelsau. Here amidst unlovely surroundings and among uncultured and poor people he began his life's work in 1837. At the time of his death, Jan. 2, 1872, the insignificant village of Neuendettelsau had become world-renowned. How Loehe preached may be gathered in part from his printed sermons, which are considered among the most finished of the homiletical productions of the past century. They are, however, but weak reflections of the spirit and power manifested in their actual delivery. His catechetical instruction was similar to his preaching, so that men like Roth and Stahl came to hear him catechize when he was but an assistant at Nuremberg. At the altar he would minister, especially at the administration of the Lord's Supper, in so dignified and consecrated a manner that Zezschwitz was prompted to speak of the "liturgic majesty" of Loehe.

Neuendettelsau became a veritable Mecca whither pilgrims would wend their way. Many a working man had walked all night to hear Pfarrer Loehe preach. Many a gilded equipage stopped at the humble village church. Many of both the cultured and the lower classes sought private interviews with Loehe to obtain spiritual counsel and help. But this great popularity of Loehe was, in the providence of God, only to serve a higher end. Loehe became the center of a circle which developed into the "Society for Inner Missions

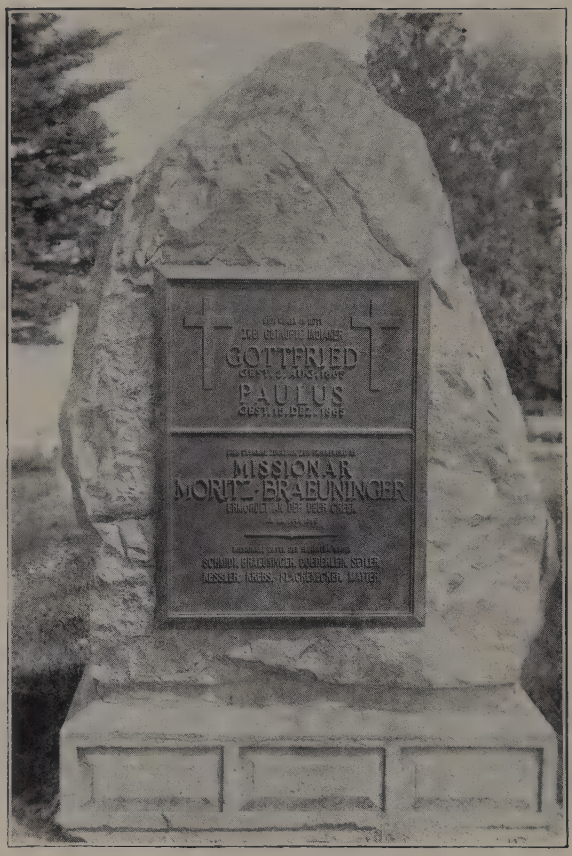


Pfarrer Wilhelm Loehe

First Parsonage and Church at St. Sebald, Iowa

Mission Station near the Powder River

Missionary Krebs and Indian Boys



Monument Over Graves of Indian Converts,
St. Sebald, Iowa

as Understood by the Lutheran Church" (1849). And this society, in turn, was to become of the utmost importance to the Lutheran Church in America as represented by the Synods of Missouri and of Iowa. Dr. S. Fritschel says about this: "Of greater importance even than for his home church did Loehe's activity become for the Lutheran Church of America. By Wynecken's letters of 1841 his attention was directed to the spiritual distress of German immigrants in the United States. He began to educate missionaries for this field, and to send them to the new world. In 1847 these missionaries, numbering twenty-four, united with the Saxon Lutherans, who had emigrated from Germany under the leadership of Pastor Stephan, namely, Walther, Gruber, Buenger and others, to constitute the Synod of Missouri. The Loehe-men brought into this union a theological seminary (practical) which had been founded by Loehe at Fort Wayne and had given training to missionaries sent from a preparatory institute at Nuremberg, also founded by Loehe. Thus the largest contribution toward the beginnings and first development of the new Synod of Missouri was made by Loehe and his friends."

At this point let us pause to recognize the two factors God's grace employed to bring about the beginnings of mission work among German immigrants in that part of our country which a hundred years ago was as yet only being opened to civilization. They were, first, the spiritual distress of people that were like sheep without a shepherd, and, secondly, the response of sympathetic hearts like that of Loehe.

1.

"Lost Sheep of the House of Israel"

Ever since 1623 Lutherans have come to "the land of the free and the home of the brave." The first immigrants

were Dutch. In the early part of 1638 the Lutheran Swedes began to settle along the Delaware. Norwegians and Danes followed later. Before 1708 immigration from Lutheran countries of Germany was negligible. But then they began to arrive in large numbers. From 1727 to 1774 not less than 30,000 names of males above the age of 16 were registered at Philadelphia as immigrants. At one time the Germans constituted the majority of the population of the province of Pennsylvania. Today Lutherans have more communicant members in the state of Pennsylvania than any other Protestant body, the Presbyterian and Methodist Episcopal churches not excepted. In ever increasing numbers they arrived. (Not less than 145,295 Germans arrived on an average annually in New York during 1881-1890.) It stands to reason that the eastern states could not hold these masses of people. On and on they pushed toward the west. What German was not attracted by that great, rich virgin country where every man could become a landowner and build his own home of which he might say as proudly as any Englishman, "My home is my castle!" And we will not deny it, the spirit of adventure is not foreign to Germans. Most of them were Lutherans.

Now there were a number of Lutheran Synods in the eastern states. About the middle of the 18th century the Lutheran patriarch Henry Melchior Muhlenberg and his like-minded associates founded the Synod of Pennsylvania (1748). If the spirit of the fathers of the Pennsylvania Synod had been that of the General Synod, a union of a number of smaller synods, which was founded in 1820, the history of the Lutheran Church in America might have been different from what it is. Doctrine and life cannot be separated. We are not astonished to read that these synods of the east did little or nothing

toward gathering the scattered sheep of the Lutheran Church in such states as Ohio, Indiana, Illinois, and Iowa. In justice to them we must, however, also admit that they lacked men and means to do mission work in the west. The "Pennsylvania Ministerium" did, however, send Pastor Wynecken to the state of Indiana.

Two groups of Lutherans then began to establish themselves also in these western states. One had crossed the ocean under the leadership of a Lutheran pastor from Dresden in Saxony, the Pastor M. Stephan. Among the followers of this man, heading a group of 750 immigrants with six pastors, ten candidates of theology and four teachers, there was the man destined to become the founder of the Missouri Synod, Prof. Dr. F. Walther. They settled in Perry Co., Mo., 110 miles south of St. Louis. This was in 1838-9. But these pioneers had their hands full attending to their own affairs and could not think of doing missionary work among the "dispersion" in the forests and prairies east and north of them.

The other group of Lutherans had come from Prussia. Pastor Grabau was their leader. They had emigrated from Prussia, because they would not join the Union but wished to remain faithful to their Lutheran principles. They founded the Buffalo Synod, or, as this synod was named by them, the "Synod of the Lutheran Church emigrated from Prussia." Some of the congregations of this synod were in Buffalo and its vicinity, others in and near Milwaukee, Wis. But also these people had neither the men nor the means to supply the need of their brethren scattered over these western plains. It is also doubtful that they were able to gather and organize congregations of such as had come from other Lutheran circles in

Germany who could not adapt themselves to their "peculiarities."

2. The Response of Sympathetic Hearts

Thus it seemed as if no one would see the great multitude and be moved with compassion toward them. But the Good Shepherd would not let His sheep perish. By His Spirit He moved a man to write an appeal to his Lutheran brethren in Germany which was destined to produce results beyond his fondest hopes. This man, mentioned above, was Pastor Frederick Wynecken of Hanover, at that time pastor of congregations at and about Fort Wayne, Indiana.

"Thousands of families," he said in his Macedonian appeal for help, "your brethren in the faith, perhaps your very brothers and sisters according to the flesh, are suffering the pangs of hunger for the life-sustaining food of the gospel; they cry to you in their misery: Oh, help us! Give us preachers to comfort us with the bread of life, to edify us by means of the word of our Lord, to instruct our children in the saving knowledge of the truth in Jesus. Oh, help us, or we shall perish! Why do you not help? Is that the way you show forth the love of Jesus? Is that the way you keep His commandment? Heed His word: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' It is literally true that many of our German brethren in the western states of North America give voice to such laments. In many places imminent danger is threatening them in addition to their sorrow. In no country on earth are there as many sects as in North America. Some of these have deliberately directed their attention and activity toward your German brethren and fellow-Christians. Alien laborers would reap while the Lord is calling His own to the fields ripe unto the harvest. Should their brethren not worship anymore in the cathedral of their fathers filled with the breath of the Lord, but rather seek refuge in the infirmaries of sects? Should German piety die in the New World? Should it be suffocated by human traditions? I pray you, for Christ's sake, begin the work; lend a hand; do it now!

Do not lose time in needless deliberations! Hasten, hasten! It is a matter of saving immortal souls!"

This appeal was published by a Hanoverian society in 1841. Soon also Pfarrer Loehe had a copy. In consequence his eyes, his heart, and his influence were directed toward North America with its opportunities for missionary work. Moved by Wynecken's appeal, Loehe soon published an "Address to the Readers" of the "Noerdlinger Sonntagsblatt" edited by his friend Pfarrer Wucherer.

("Our brethren," he said, "wander about in the wilds of North America without any food for their souls. We fold our hands and forget to help them. The more zealously do the servants of the Pope and the lovers of sects interest themselves in our brethren. Their love also seems to be holy; they do not despise them that are in need. And the latter return such love, and with their children they turn to the Roman Church, or join various sects. Rather than famish, the thirsty one will drink even impure, muddy, unwholesome water. And we would not help? We would look on? Shame on us, if here we will not do what is in our power! . . . . . ")

It would certainly have been passing strange if such appeals had remained unheeded. Soon contributions in money began to arrive; then two young men, Adam Ernst and George Burger, volunteered to enter mission service in America. Loehe now commenced to instruct them, and thus began the blessed work the full significance of which is known only in heaven. This insignificant preparatory work at Nuremberg (1841-1853) eventually developed into the Mission Institute of Neuendettelsau from which hundreds of young men have gone forth to rescue perishing multitudes of their brethren in America, even to carry the light of the gospel to heathen in Australia, East Africa, and New Guinea.

3. Feeling Their Way

Loehe's intention, when he undertook the preparation of the first men, Ernst and Burger, for mission work in the United States, was not to train them for the ministry. He was not as presumptuous as that. He wished to see them become teachers of the children and young people of Lutheran colonists in America. Thus the "rising generation" would be saved for the Lutheran Church. But—man proposes, God disposes! Even Loehe's first pupils did not become school-teachers, but preachers.

Having reached New York, in 1842, they called at Pastor Stohlmann's. Here they met Professor F. Winkler on his way to the theological seminary of the Ohio Synod at Columbus, Ohio. Since they had been instructed to offer their services to any genuinely Lutheran organization, they gladly accepted Prof. Winkler's suggestion to accompany him to Columbus. Here both young men were induced to take up the study of theology. In due time they passed their examinations and were ordained. Thus contact was made with the Ohio Synod as early as 1842. The firstfruits of Pfarrer Loehe's consecrated missionary activity became Ohioans.

In consequence Loehe was urged to send more men like Ernst and Burger annually. Incidentally the friends in Germany might also keep in mind that the library of the seminary exhibited vacant space. Loehe and his friends tried to comply with such requests as far as their funds allowed them to do so. They also dedicated to the cause the income from the "Kirchliche Mitteilungen," a paper founded by Loehe and Wucherer in 1843 and showing a subscription list of 8000 soon after its first numbers were published. Soon a goodly number of men followed Ernst and Burger to America after

they had taken a private preparatory course under Loehe. Most of them united with the Ohio Synod. Some, however, joined the little Michigan Synod founded by a missionary from Basel by the name of Schmidt. Loehe rather favored the latter connection, because Schmidt and his congregations about Ann Arbor had made arrangements for missionary work among the Indians of Michigan. Loehe thought in this way both home and foreign missionary work might be done and the natural and most effective way to convert heathen Indians would be by establishing colonies of earnest, faithful Christians that would preach to the Indians by their Christian life and example. So the mission colony "Frankenmut" was founded in 1845 when Pastor Aug. Craemer brought a group of Christian families from Bavaria which settled along the Cass River in Saginaw County.

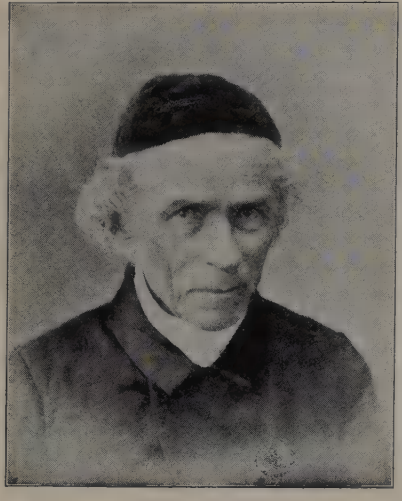
Sad to say, these alliances were but of very brief duration. At Columbus as well as at Ann Arbor Loehe's men were brought face to face with egregious indifference over against our Lutheran Confessions (unionism, in fact). So they could not but sever relations hardly established. But what were they to do now? If the work begun in America was to be continued, it was necessary that missionaries be trained for the same. This was understood in Europe as well as here. So when Dr. Sihler, the successor of Pastor F. Wynecken at Fort Wayne, suggested to Pfarrer Loehe and his friends that a theological seminary be founded at Fort Wayne, they readily gave their consent. With Dr. Sihler at its head and a university man as a professor, the new institution began its work in a rented hall, October 1846, with an enrolment of eleven students. Soon Loehe and his friends furnished the money to buy a piece of land and some buildings near the

city, and the seminary had a home. Its students were recruited from such as had passed through preparatory training in Germany and from young men of the various congregations served by Loehe's men. To furnish more and better prepared men for the new seminary, its friends in Germany founded a preparatory seminary at Nuremberg at the same time. This developed into an independent mission seminary when in 1853 it was moved to Neuendettelsau, the place where all this American missionary work had originated. Its founder was Cand. Friedrich Bauer, a catechist in one of the higher schools of Nuremberg and an intimate friend of Pfarrer Loehe. In the fall of 1849 Loehe founded the "Society for Inner Missions as Understood by the Lutheran Church of Bavaria" and with this the whole work of missions was put on an organized basis.

The "Iowa Synod" never stood for any peculiar theological position. It took one position, however, and that an unalterable one, namely, upon the impregnable rock of God's eternal Word. This does not preclude certain peculiar characteristics that distinguish this branch of the Church from others. One marked characteristic of the Iowa Synod is its irenic, i. e., peaceable, conciliatory spirit. It always was willing to enter into fellowship with such as stand for sound doctrine and holy life in accordance with the same. Long before there was an official "Iowa Synod," Loehe and those he sent lived up to this principle. And so, when Loehe heard of the band of faithful Saxons and their intrepid pastor Walther in Missouri, he began to plan advances of which he hoped that the ultimate result would be an organization of true Lutherans that would remain faithful to their Lutheran Confession in doctrine and practice. After some exchange of

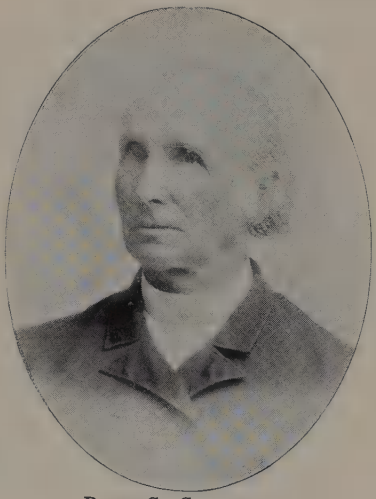
Inspector Fr. Bauer

Pfarrer Ed. Stirner



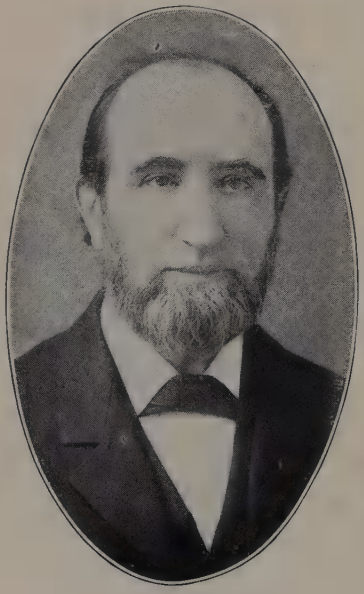
Pfarrer F. Wucherer

Inspector J. Deinzer



Pres. G. Grossmann

J. Deindoerfer



Prof. S. Fritschel, D.D.

Prof. G. Fritschel, D.D.

letters that were mutually agreeable a delegation of Loehemen, namely, Pastors Sihler, Ernst and Lochner, went to St. Louis in order to confer with those so-called "Saxon" pastors and congregations. The result was a tentative synodical constitution signed by G. Loeber, K. Gruber, E. Keyl, F. Walther, O. Fuerbringer, G. Schieferdecker, J. Ernst, W. Sihler and J. Buenger. Two months later, at a conference at Fort Wayne, it was accepted with but slight alterations by the men present: 24 men sent over by Loehe and 2 delegates of the Saxons, namely, Pastors Walther and Loeber. This was in 1846. And this virtually was the beginning of the organization called the "Synod of Missouri."

Henceforth the German friends of American missions had to deal with the Missouri Synod and they actually sent 82 men, directly and indirectly, that in the course of time joined the ranks of "Missouri."* Even the seminary at Fort Wayne was transferred to "Missouri" when Loehe and his friends were asked to convey the property to Synod.

In all these years a stream of immigrants continued to pour into this country. Near Saginaw, Michigan, there were four colonies, namely, Frankenmut, Frankentrost, Frankenlust and Frankenhilf. And more German Lutherans were coming. To keep them together and with their Church, Loehe conceived of the plan to erect a sort of a hospice at Saginaw in which immigrants might find a temporary home on their way to one or the other of the colonies. But this hospice soon had to serve another purpose. The need of instructors for Lutheran children had become apparent for some time. Where, however, were teachers to come from? Loehe

*A statement made by Bauer in 1866.

found a way out of this difficulty. He converted the hospice into a "teachers' seminary" with Pastor G. M. Grossmann from Hessia as its principal. With five young men "Inspector" (as he was called) Grossmann opened the first Lutheran, perhaps even the first Protestant teachers' seminary in America July 1852. It was not to do its work in peace for a very long time.

Even before Loehe began his American missionary activity the Saxon pastors of Missouri had a controversy with Grabau of Buffalo concerning the doctrine of the Church and its Ministry.* Loehe differed from both, but did not think that the differences made necessary severance of fellowship with Missouri. But a Conference in session at Saginaw gave Grossmann and Deindoerfer (who was the pastor of the colony at Frankenhilf) to understand that with their views they were creating divisions like those at Corinth reproved by Paul. When Grossmann and Deindoerfer offered to suggest to Loehe that he would establish an independent mission where they might labor in peace, these Missourians made the astounding assertion that in such states in which they had congregations no other Lutherans had a right to do missionary work. The next move was that Pfarrer Loehe was asked either to abandon his teachers' seminary or surrender it to "Missouri." He did neither, but when Grossmann and Deindoerfer advised him to begin new missionary work in the state

*Grabau overemphasized the visible side of the Church, communion of the means of grace; the Missourians (Walther and Loeber), on the other hand, stressed the invisible side of the Church, its communion of faith. Each of the two parties asserted that his definition covered the essence of the Church while, in fact, both definitions are integral parts of and essential to a correct definition of the Church.

of Iowa, as Pastor Wynecken had suggested, he instructed them to transfer their work to Iowa and take the teachers' seminary with them.

From Loehe's letter in which he takes leave from his missions in the Saginaw valley and which he directed to the Missouri ministers about Saginaw we quote only the following sentences:

"Remember the development of the Saginaw colonies, and you will begin to see how near my heart and my hand have been to these colonies. Not my heart, only my hand is taking leave from these colonies to-day. I feel toward you as I always did. Even regarding the doctrine of the ministry you remain my near relatives. But far be it from me that I share your confidence as though you and your old and new authorities, through whose eyes you also read the Word of God, were right in all things. . . . . We have not as yet reached any degree of finality, as you have, not because we do not know what you know, but because we are not convinced of the Scripturalness of your position."

And so the breach was made, not because Loehe would have it that way, but because others and among them his own spiritual children had turned against him and his strictly Scriptural and confessional position.

During the months of July and August Mr. G. Amman of Frankenhilf and Pastor J. Deindoerfer went west to find a suitable territory somewhere in Iowa where they might "build the walls of Zion" in peace. They intended to go to Iowa City, the capital of Iowa at that time, but upon inquiry at Dubuque they learned that Clayton County would offer the best advantages for a Lutheran colonization project. Land was to be had at $1.25 per acre and Germans had even then begun to settle in this large and fertile territory.

When the Missourians saw that Grossmann and Deindoerfer were determined to move, these same men that had

put them before the alternative to discontinue the seminary or turn it over to Missouri lest it would be considered "schismatical" (causing division) hindered their departure in every way. Let us hope they were sorry to see them leave!

Toward the end of September they started on their long "trek" to Iowa. There were about 22 persons all told. Mr. J. Weege could not join the party at the time as he had to arrange the financial affairs of Loehe in the colonies. Two of the students, Karl Beckel and Chr. Kraenzlein, followed their "Alma Mater" to Iowa. Most of the party traveled by boat from Saginaw to Detroit, and then by rail via Chicago to Freeport, which was the western terminal of the C. & N. W. R. R.. For the journey from Freeport to Dubuque they had to hire teams. Grossmann and Deindoerfer with their small families drove all the way in an open vehicle drawn by two horses. They needed the team in Iowa and horses were cheaper in Michigan, and they saved quite a little in train fare. The whole company met again at a German hostelry in Dubuque.

But now they found themselves in a predicament. And as we muse on their life and deeds of 75 years ago, we cannot but be deeply moved by the childlike faith in which these pioneers met their difficulties and boldly cast the anchor of hope into the dark. Their predicament was lack of funds. They had become aware of this even in Chicago where Grossmann and Deindoerfer met the other party headed by Mr. Amman. Mr. Amman thought Grossmann and Deindoerfer were well supplied with money as they had considerable money coming to them from colonists at Saginaw to whom they had made loans of money advanced from Germany (and also from the sale of the seminary). He did not know that Gross-

mann had been unable to collect this money. On the other hand the two pastors thought Mr. Amman had the money for his farm. And he had nothing but notes that were not negotiable. So those that made the long trip through Illinois had to practice strictest economy on the way and when they had paid the ferryman that took them across the Mississippi, their last penny was spent.

Because they had a valuable team two lodging houses opened their doors to the whole company. Now Grossmann remembered that a friend at Saginaw had told him, in an emergency he would see to it that a draft on Loehe would be honored by a certain house in New York. But who would advance the money on such a draft presented at Dubuque? Two banks refused to take such a risk. But when they reached the bank of Jesup & Co., behold, the Lord had sent His angel before them. Mr. Jesup received them with utmost courtesy and told these strangers that a man had spoken to him about them the day before, and he would be glad to advance the money they needed. God only knows who that unknown friend of "Inspector" Grossmann was. Grossmann himself did not even recognize the name of the man and never learned on earth who this friend in need was. Mr. Jesup even did more than honor a draft of which he could not be sure at all that it would be paid in New York; in every possible way he helped these German pilgrims that knew hardly any English. But Deindoerfer was reminded of the word of the Psalmist that "the Eternal looks from heaven, beholding all mankind. He alone made their minds, He notes all that they do."

Their great anxiety relieved, Deindoerfer and Amman now followed the trail to Clayton County. As there was not

as much as a shed on the place selected for settlement, they had to procure shelter for their families at Elkader, now the county seat of Clayton County about 12 miles from their destination. Within two months they had erected the first log-house, the first house of the settlement which they called St. Sebald in memory of the first missionary that had carried the gospel to their forebears in the vicinity of Nuremberg in Bavaria, Germany. It must have been December (1853) when Mr. Amman moved into this house. Meanwhile Pastor Deindoerfer had found a little log-hut between St. Sebald and Strawberry Point (a village consisting of a small store, a blacksmith-shop, a post office and an inn) in which he and his family made the best of miserable circumstances until they almost perished of cold.

Mr. Amman could not bear to see his pastor suffer, and, therefore, drawing a board partition through his one-room house, invited the pastor's family to share his home with him. So they lived under the same roof as they had done before at Frankenhilf. During the long winter they began to erect the parsonage, the second house of the settlement, which was also to serve as a meeting place for the little congregation. Building material was hauled from Volga City. And how many a time they drove up and down the hills the long weary way without getting any material or only half a load! Shingles were made by the Pastor himself aided by two young men sent from Dubuque by Grossmann. Floorings had to be hauled some 50 miles from Clayton and were laid months after the family had moved into the house. On account of lack of funds the walls had not been plastered as late as 1855, but the laths had been covered with wall paper. Fortunately there was wood enough on the 80 acres bought for

the first church of the "Iowa Synod"! So the good pastor and his family built roaring fires in winter to keep warm. But what had become of "Inspector" Grossmann and his two students? They had, indeed, planned on following the others to St. Sebald. But under the circumstances they had to remain at Dubuque unless they expected to have a seminary under the open sky. It did not take them long either to see that Dubuque would offer excellent opportunities for missionary work. So Student Beckel opened a private school for children and Grossmann soon began to conduct services in the rented school-room. Meanwhile Loehe's consent that the seminary remain at Dubuque had arrived, and also six students from Germany. Now the Saginaw seminary was reopened in a rented house at Dubuque, (Eagle Point), Iowa, November 10, 1853. Soon the congregation that would hear Pastor Grossmann preach the Word of God increased so that it had to look for larger quarters. A hall at the court-house, by the courtesy of county officials, became their next meeting place. Thus the second of the oldest congregations of the "Iowa Synod" was founded at Dubuque, Iowa.

It seems strange to us of a later day that this handful of people would try to keep up a teachers' seminary, when there were no congregations to call teachers. But they planned to establish schools especially in cities and towns with a strong German population, hoping that such schools would be the beginnings of Lutheran congregations, a very sound missionary principle, indeed, if you have preachers to take up the work as soon as such schools have served their purpose. Missouri always worked in accordance with this principle. So our Dubuquers soon opened a school also at Galena, Illinois, near Dubuque. But it did not take Grossmann and his

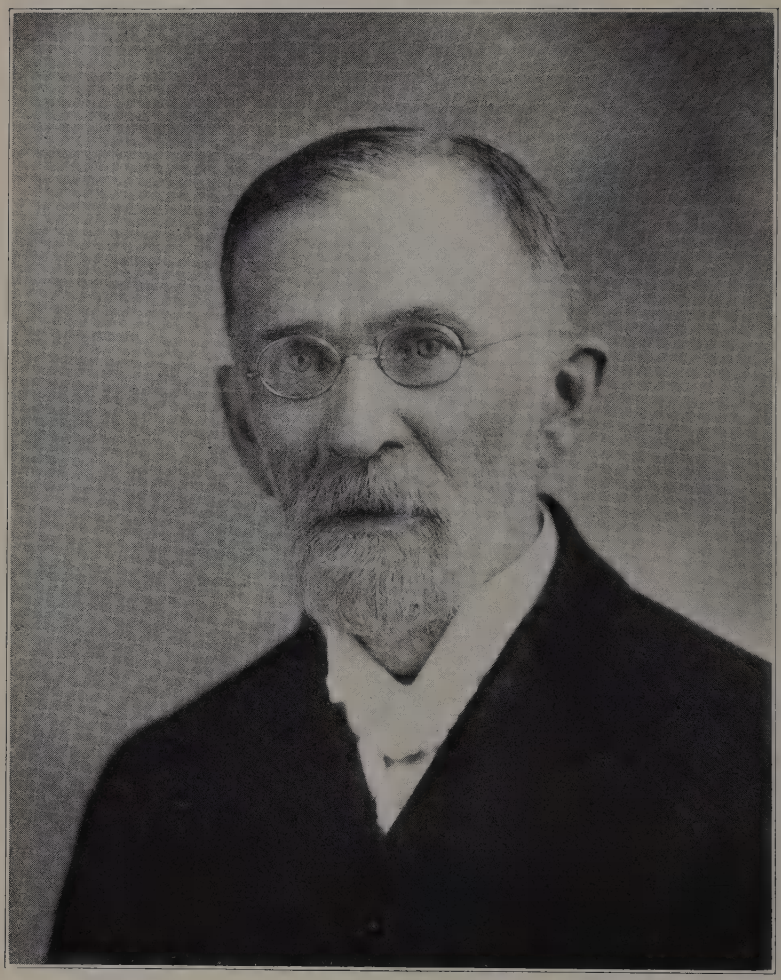
friends very long to see that they had to have preachers to gather congregations. And so the teachers' seminary almost naturally underwent a metamorphosis (transformation) and became a theological seminary. The first students of the seminary, therefore, were educated for the ministry, for instance Beckel, Kraenzlein, (who had followed the seminary from Saginaw), Weege, Bauer, and others.

The next year, 1854, brought more immigrants from Bavaria,—Pastor Sigmund Fritschel, Cand. Theol. Schueller, and Stud. Theol. Duerr and with them a number of colonists that expected to settle at St. Sebald or elsewhere in the state of Iowa. Pastor Fritschel was to help Grossmann at the seminary and also establish a sort of academy in connection with the same. Student Duerr was to relieve Karl Beckel, the school-teacher, so that he might finish his theological course at the seminary. Cand. theol. Schueller should and would do missionary work among the Indians. The mission friends in Germany thus intended to combine foreign missions with home missions. The opportunity to work among Indians seemed to be given, because there were great numbers of them in Minnesota and it was easy to reach them by way of the Mississippi River. This romantic plan did not materialize, as little as the later plan to carry the gospel to the Indians of Oregon and California. But were they not "giants in the earth," these men of great vision, nay, of great faith and courage? Lack of means was the only reason why such plans did not materialize. They had to employ all the men and means at their command to gain a firm foothold in Iowa. Schueller at that time had to hasten to St. Sebald to take Pastor Deindoerfer's place, who was ill with typhoid fever.

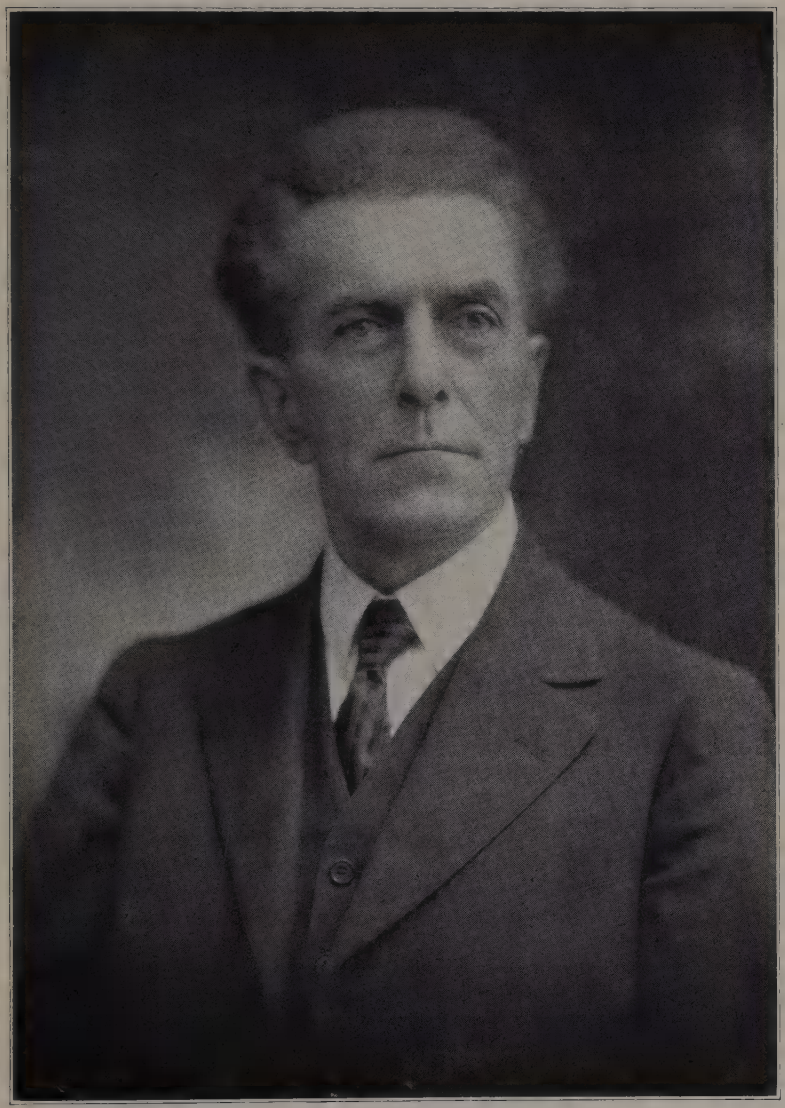
Since two new workers had now joined their forces and

G. Amman

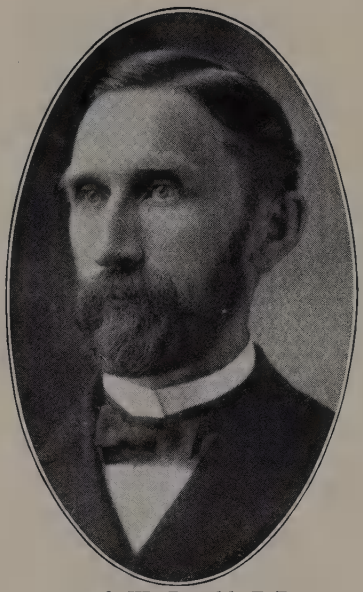
F. Schack



Rev. F. Richter, D.D., Pres. Emer.



President G. A. Fandrey



Prof. W. Proehl, D.D.

Prof. M. Reu, D.D., Litt D.

more were promised, the preparatory institution of Nuremberg also having been transformed into a missionary institute, or seminary, and transferred to Neuendettelsau, these men in Iowa had to think of organizing. And they did **organize and did found the EVANGELICAL LUTHERAN SYNOD OF IOWA** at the unfinished parsonage of **St. Sebald, Clayton Co., Iowa, August 24, 1854.** Its charter members were the pastors G. M. Grossmann, J. Deindoerfer, S. Fritschel, and Cand. M. Schueller. G. Grossmann was elected president, and S. Fritschel secretary. Other officers were not necessary for the time being. Not prepared to formulate a constitution, and considering their small number, they did not deem it advisable to draw up so important an instrument. What they did decide on, however, was the basis upon which the new synod was to stand and upon which it expected to build up Zion in this country.

For the sake of our children this original basis of our Synod should not be forgotten. It is, therefore, given in translation.

1. This Synod subscribes to ALL the symbols (confessions) of the Evangelical Lutheran Church for the reason that it recognizes all the confessional decisions of such articles about which disputes arose before and during the time of the Reformation as corresponding to the divine Word.— Since various positions have been taken within the Lutheran Church, this Synod adopts the one which, based upon our Confessions, governed by the Word of God, strives for ever higher development and ultimate perfection of the Lutheran Church.

2. In founding congregations Synod cannot content itself with mere assent to her principles with regard to doc-

trine and life, but it demands probation and, therefore, re-establishes the catechumenate of the Ancient Church. To attain to Apostolic Life should be the aim of its congregations; therefore there is to be exercised both official and brotherly discipline.

The first part of this basis became the cause of bitter attacks against our fathers, as we shall learn very soon. But today we thank God for the sound and truly Scriptural principles upon which our fathers founded our Synod. Though we do not represent any particular theological trend, we stand for progress also in the knowledge of the truth as our fathers stood for it; and if we are permitted by God's grace to make any contribution toward greater realizations of God's plans concerning His Kingdom, we shall praise His holy Name forever.

II. The Missionary Synod Proves Itself a Missionary Synod Indeed

A. Home Missions from 1854 to 1864.

IT WAS zeal, holy zeal, to gather the wandering sheep of the Lutheran Church as they were to be found in great numbers in America which prompted Loehe and his friends to begin the great work of home missions in this country. But these giants of faith had visions of even greater things. They desired to lead heathen to Christ. They could, of course, not know in their day that the Lord of Missions would direct that zeal and enthusiasm for the extension of His kingdom into channels which carried the faithful children of men of faith even to the farthermost ends of the earth, e. g., to New Guinea. At that time our fathers were content to center their interest upon the red-skinned natives of America. But what a program for those days of beginnings! And they lived up to their program!

Synod had two congregations to begin with, namely, St. Sebald and Dubuque. Both immediately became the basis for missionary activity. From Dubuque work was begun in Jackson County, the county that is dotted with Lutheran churches today at Sherrills Mound, north of Dubuque, at and near Galena, Ill., at Platteville, Wis. From St. Sebald missions were begun in Clayton County, especially at and

near Garnavillo. One year after Synod had been founded the gospel was preached at sixteen places. That year 1855, Pastor Grabau, founder and senior of the Buffalo Synod came to Dubuque to begin friendly advances toward the "Iowa Synod." The result was that even 74 years ago "Buffalo" and "Iowa" became brethren. Soon after his return from Iowa Pastor Grabau asked "Iowa" to take care of several congregations in Wisconsin, among them Cottage Grove, Madison, Westfield, Lewiston. The pastors Doerfler (sent by Loehe the year before), Beckel (the first minister graduated from Wartburg Seminary), and Deindoerfer took charge of these places in Wisconsin.

In the fall of 1856 Synod met at Dubuque and the following pastors were present: G. Grossmann, (Dubuque), President; S. Fritschel (Platteville), Secretary; J. Deindoerfer (Madison), M. Burk (Plattville), successor of S. Fritschel called to Detroit), F. Dietz (St. Sebald), M. Schueller (Clayton Center), J. Schmidt (Assistant of M. Schueller), J. Doerfler (Cottage Grove), K. Beckel (Lewiston).

In 1857 Synod extended its work to Michigan and Ohio. It was also through Pastor Grabau that our Synod entered those states. Pastors S. Fritschel and Doerfler were the pioneers, the former at Detroit, from where he went forth to Marine City, St. Clair and Swan Creek, the latter at Toledo, Ohio.

Prof. S. Fritschel had left the Seminary, because at the time it seemed best to do so as the Seminary was without any means whatsoever. He was serving a congregation at Platteville when Pastor Grabau wished him to accept the call of the congregation at Detroit. Synod permitted him to accept this call on condition that he return to the Semi-

nary any time when needed there. During his two year's ministry at Detroit Prof. S. Fritschel had the senior class of Wartburg Seminary live with him so that under his supervision they might complete their course in theology.

And so the good work went on. Pastor Doerfler explored the country around Toledo. At Ottawa Lake, Mich., he gathered and founded a congregation. Riga, at that time called Knights Station, and Ida Station, Mich., followed next in order. The former called Cand. Kroencke (1861) as its pastor, the latter Cand. Oetjens.

The southwestern part of Iowa, Missouri, and southern Illinois offered opportunity for missionary work. Pastor J. List made his headquarters at Fort Des Moines and a number of congregations soon surrounded their mother church. Pastor Schieferdecker and his congregation at Altenburg, Mo., joined the "Iowa Synod" about 1859. The same year Jonesboro, Ill., was directed to "Iowa" by Rev. Schieferdecker. Metropolis and Pocahontas Mo., followed in the wake of Jonesboro. The pastors Hempeler and Doederlein took care of this work.

In 1857 Synod bought a farm near St. Sebald, Iowa and moved its seminary there. It could never make ends meet at Dubuque, and as real estate was rising in value during a boom, our fathers thought they would do better by selling the property in town and buying a farm which would furnish the means of sustenance. If this venture did not prove a financial success, as we shall see later on, it was a missionary success, for all around "Wartburg" new mission fields were discovered and congregations were founded. We mention Elkport, Guttenberg, McGregor, Prairie du Chien (Wis.), a place near West Union, Crane Creek (now Lawler), Eldorado and Fort Atkinson. The congregation (abandoned by a pastor of

"Missouri") at Maxfield, Bremer County was discovered by Student A. Sack. Just this congregation became the starting point for extensive missionary activity and for the strong hold taken by our Church in Bremer County, Iowa.

As we pause, with the late Dr. Deindoerfer, and let the events of the first ten years of "Iowa Synod" history pass in review, we cannot help glorifying the GRACE of God that made the fathers of our synod heroes of faith indeed. To us living under different circumstances, enjoying the comforts of an advanced age, reaping what others sowed, far from even the thought of possible insecurity, the activity of those "gone before" may seem romantic, not to say fantastic, but it was **visionary** in the noblest sense of the term, truly **heroic,** full of glowing hope in indomitable FAITH. A handful of men with territory to cover larger than all Germany, no conveniences, no means at their command, braving the dangers of open prairies and fierce blizzards in winter, wending their tortuous way through moor and fen, raging rivers, almost virgin forest fastnesses, in torrent and drouth, in summer and winter by night and day, and yet sallying forth with a song on their lips and great, great missionary zeal in their hearts,—such were your fathers, O you people of the "Iowa Synod!" For the tenth anniversary of Synod Dr. Deindoerfer wrote a memoir which he concludes with a statistical survey:

"Toward the end of 1858 Synod consisted of 17 pastors, 19 congregations and 12 preaching places. At the Convention at Madison a little more than a year later Synod numbered 25 pastors, 28 congregations and a large number of preaching places. At the beginning of 1864 it had increased to 41 pastors, professors and missionaries with over 50 congregations distributed over 7 states, not counting some pastors and

congregations that had seceded during this period, neither reckoning those that were added by the time Synod's tenth anniversary was celebrated. Who would have dared hope in 1854 that this Synod which met fiercest opposition from its very beginning would grow to such an extent and in so short a time? So much the more reason for its members to exclaim: 'The Lord hath done great things for us; whereof we are glad.'"

B. Missions Among Indians.

When Loehe was moved to offer his great love for Christ's Church on the altar of American missions, he beheld a twofold vision. On the one hand, he saw the thousands of German immigrants, dispersed, unchurched, like sheep without a shepherd; on the other hand, there appeared before his eye the tragic figures of the former lords of this vast kingdom of the west, disinherited, often imposed upon, hopeless, sorrowing indeed as those who have no hope. And Loehe's heart went out to these poor heathen, not because of Cooper's Leatherstocking Tales, but because the love of Christ constrained him. Soon after the American work had been begun Loehe looked forward to missionary work among the Indians.

As early as 1856 Synod decided to begin missionary work among the Indians. Two attempts were made to establish a Lutheran mission among Indians in Canada. Both of them failed. These failures, however, could not discourage Pastor Schmidt, the missionary. At Detroit he became acquainted with Mr. Redfield, the Government agent for the Crow Indians, whose territory extended along the Yellowstone and the Big Horn rivers in what is now the state of Montana. Mr. Redfield kindly consented to take some missionaries with him to Crowland

next spring. Moritz Braeuninger of Wartburg Seminary, St. Sebald was chosen to accompany Missionary Schmidt. It took the party nine weeks to cover the distance of 2400 miles from St. Louis to Fort Sarpy. Fort Sarpy consisted of seven small fortified houses, but the missionaries found life there intolerable. Heathen Indians were not as rude and immoral as the degenerate community of Fort Sarpy. So the two missionaries chose to live among the Indians of whom there were about 1500 in a camp of 160 tents near the fort. The chief Dachbizaschuch (head of a bear) provided lodgings for the two white men in his own tent, and also let them have horses for their convenience. For two months these men shared the hardships of tribal life with the Crows traveling almost all the time but eagerly employing the opportunity of learning the language of the Indians. Toward fall part of the tribe visited Deer Creek, a branch of the North Platte river, to smoke the peace pipe with a hostile tribe. Soon after the fort was reached the missionaries set out for home, arriving at St. Sebald November 25. They had been sent on a tour of investigation and, therefore, did not deem themselves authorized nor were they prepared to remain in the West. Their report was very encouraging. "Only reluctantly did they (the Indians) let us depart, for they would rather have persuaded us to stay. A thousand times they asked us if we would really return when the winter had passed and the grass grew again. Some even offered to accompany us to Iowa, which offer we had to decline."

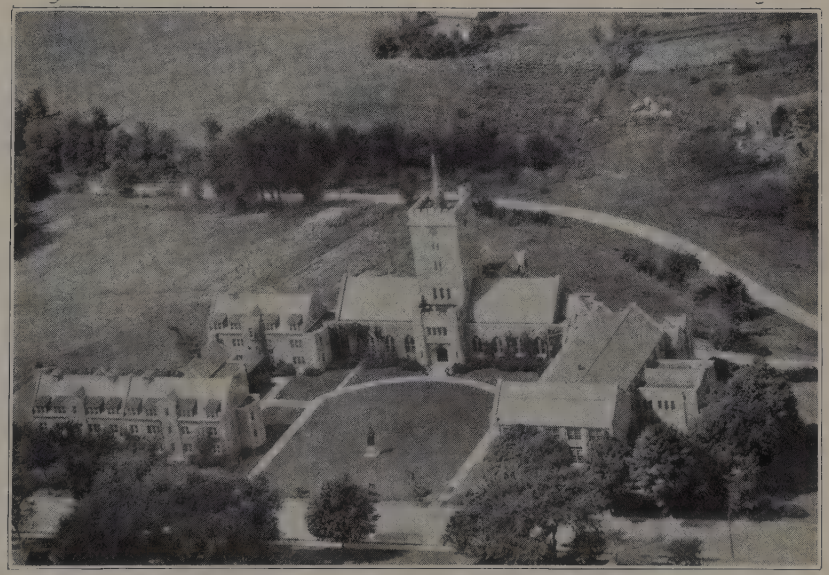
Encouraged by the report mission-friends everywhere renewed their activity. Out of both the synod of "Iowa" and "Buffalo" large contributions began to find their way to headquarters. Especially the friends in Germany, as the Central

Wartburg Seminary at St. Sebald, Iowa, 1857

First Seminary at Dubuque, 1854

Wartburg Seminary, Mendota, Ill.
1874

Wartburg Seminary, Dubuque, Iowa, 1889



Wartburg Seminary, Dubuque, Iowa, 1916

Mission Society of Bavaria, and the Mission Society of Luebeck (Dr. Lindenberg) sent considerable funds and bore the main share of all expenses.

So the founding of a colony in the land of the Crows was planned for the next year. It was also one of Loehe's most cherished and fondest aspirations to found colonies. They were to be the nucleus of missions. In this case a colony would solve the problem of provisions which commanded prohibitive prices in the Northwest of those days, and it would be an inducement to converted Indians to exchange settled life for their roving habits.

Not until July 5, 1859 did they get ready, however, to start for Deer Creek. Lack of means may have been the chief reason. At any rate, it was the reason why three volunteers, namely, Kessler, Krebs and a farmer could not join the party. This consisted of Schmidt, Braeuninger, Doederlein, and the student Seyler as missionaries, with Beck and Bunge as colonists. Taking the overland route, sickness often delaying them, it was fall by the time they reached Deer Creek, only to be disappointed as no Crow Indian was in sight. 150 miles from the territory of their Indian friends they went into winter quarters. It was a hard winter in more than one respect. In spring Schmidt and Doederlein returned to Iowa to get new provisions. Meanwhile Braeuninger and the others pushed on and upon the advice of Captain Reynolds erected a mission station on the banks of the Powder river, a branch of the Yellowstone. This place was 150 miles from the nearest post-office. They had a log house and a piece of land around which they built a fence and which they began to cultivate. Thinking they had located in the territory of the Crows, they felt fairly safe. Soon Indians began to

visit them and Braeuninger, who had learned a little of their language but was especially proficient in the use of their sign language, dreamed of a bright future and sent an encouraging report, accompanied by a pencil sketch of the station to Iowa.

Suddenly, like a bolt out of a clear sky, the sad intelligence reached Iowa that Braeuninger was missing. Indians may have murdered him. According to "Keiser, Lutheran Mission Work Among the American Indians" this is what happened:

"On the 21st of July six Indians belonging to the Ogalala tribe of the Sioux nation visited the cabin of the missionaries. They were hospitably received, had supper, and remained until noon of the following day. After dinner they made ready to leave. But before starting out, one of them, who had been most friendly toward his hosts, removed the bullet from his gun, and instead loaded it with three balls. To Seyler this seemed peculiar, but in answer to a question Braeuninger, not suspecting that the gun might be loaded for himself, remarked: 'That is the practice among the Indians when they expect an attack of their enemies. If they hunt game, they generally remove the balls.'

During the afternoon Braeuninger decided to take a walk, which at Beck's suggestion should include the bringing home of the cattle. Walking along the stream they encountered behind a thicket, half a mile from the station, the very Indians who had left them several hours before, but had gone in the opposite direction. The equally surprised Indians told Braeuninger that they had heard a shot and feared that their enemies, the Blackfeet, were in the neighborhood. They asked him whether he would conceal them in case their enemies should appear. This Braeuninger promised to do, explaining that the cellar would afford protection, at which remark the Indians indulged in roaring laughter. While Beck took care of the stock, the missionary started with the Indians toward the station. When Beck reached the house, to his surprise Braeuninger and the Indians had not arrived, and all waiting proved to be in vain. Fearing an accident had

happened to Braeuninger, Beck and Seyler went over the ground carefully, but the most diligent search on this and the following day proved fruitless. Later friendly Indians related that one of the Ogalalas had treacherously shot Braeuninger in the back, and as the fatally wounded man rose, his enemies had killed him with blows, cut his face, and thrown the body into the swollen river. Displeasure at a settlement of whites along the Powder river had moved them to this act. Some have supposed this to be a piece of fiction invented by the Indians for the purpose of frightening the missionaries. According to their supposition the Indians and Braeuninger separated, the missionary started for home, and was attacked by one of the numerous bears of this region. The first account is correct.* The Indians evidently were determined not to tolerate a settlement in their territory, and correctly reasoned that the murder of the leader would drive away the others."

The death of Braeuninger was a sad blow to Synod, doubly sad, because wholly unexpected, and because Braeuninger was so very amiable, faithful and capable a man. Almost distracted in their grief the remaining missionaries retreated to Deer Creek to await instructions from Iowa.

The Mission-Board, as yet ignorant of the tragedy at the Powder river, meanwhile had sent out two more missionaries, namely, Krebs and Flachenecker. At Deer Creek they met the sorrowing brethren, who had become acquainted with the Cheyennes; and as they seemed rather friendly, our missionaries planned to work among them and their friends, the Arapahoes. Neither did they intend to forget their old friends, the Crows. So they erected a station of logs about a hundred miles west of Fort Laramie, and three to four miles south of the North Platte river, close to a post-route and a trading station in the present state of Wyoming. Their

*Corroborated by Indian testimony.

efforts at farming were not very successful as without irrigation not much may be raised in that country.

Early in 1861 Missionary Ch. Kessler came to take the lead and soon the work among the Arapahoes and Cheyennes was begun in earnest. Two of the mission band also tried to get in touch with the Crows, but in vain. On the way they saw the abandoned station along the Powder river, but it was in ashes. The work among the Cheyennes seemed most promising. Kessler and Krebs lived with them in their wigwams and accompanied them in their wanderings thus acquiring a fair knowledge of their language. Soon they began to conduct services among them. Rev. Krebs says about such services: "To such an Indian camp I went regularly on Sundays and Wednesdays . . . . and called out: 'Vinaasz 'all of you are invited to my house,cmfwyshrdlucmfwyshrd nistochiz namhaiohniwk, nata eesz he zistas wuestanio,' that is, 'all of you are invited to my house, I wish to speak to the Zista people.' (Zista is the name the Cheyennes called themselves) Regularly men, women and children would respond in such numbers as to fill the room, while many had to remain outside. The service began with the recitation of the Lord's Prayer in the language of the Zistas, followed by a sermon. Then there were long discussions with the answering of questions. The Indians were very quiet and attentive, except that occasionally the remark 'ibawa,' 'good,' or the expression of joy 'haho' was heard."

In the spring of 1862 Seyler and Kessler returned to Iowa for provisions. (Exorbitant prices were charged in the Northwest at that time, a sack of flour, e. g., being worth $30.00). Those remaining were not inactive while waiting for Seyler and Kessler to return. They accompanied the Chey-

ennes once more in their wanderings and Krebs even gained the confidence of the Arapahoes.

The men sent to Iowa were not able to return until July, 1863. But those that had remained at the station had some tangible results of their work to show to their friends newly returned from Iowa. Three Indian boys had been entrusted to them. Their names were, Muchsianoe (brown moccasin), Ekois (little bone), and Mistahemik (owl's head). While waiting for the return of Kessler and Seyler, Krebs and Flachenecker had been instructing the lads in Bible history, catechism, and reading and writing. On Christmas Day the oldest of the three Indian boys, was baptized at the mission station of Deer Creek and received the names Frederick, Sigmund, Christopher. The following Easter (1864) also the second of the boys was baptized. He was named Paulus. He was about 14 years of age.

But new trouble was brewing. During the summer a new insurrection against the whites took place and the Cheyennes joined it. The Civil War demanded all available troops, and so the Northwest was inadequately protected by Federal soldiers. The missionaries remained at their post as long as possible, but, at length, had to seek protection at a military post. Two months they spent there in daily fear of massacre as the small garrison of 30-40 men could not have protected them. Friendly Cheyennes, when the fierce Sioux were about to pounce on Deer Creek and the military post, warned the missionaries of the approaching danger. They told them to leave within four days and also take the three Indian boys to a place of safety. This friendly warning was heeded and toward the end of the year the missionaries and their charges arrived in Iowa.

Thus ended the mission to the Indians. The missionaries became pastors of congregations with the exception of Missionary Krebs who took his three Indian boys to Wartburg Seminary and there instructed them in the hope they might become missionaries to their people. Alas, civilization was not a blessing to these sons of the wilderness. Two of them contracted tuberculosis. The youngest was the first to pass away and the second followed a few months later.

In 1866, because peace with the Indians was expected, Missionaries Krebs and Matter, accompanied by Frederick, the oldest of the Indian boys, made another attempt to reach the Indians of the Northwest. While they were on the way new hostilities were opened and our missionaries had to remain for eight months at Fort Cottonwood in what is now the state of Nebraska. They never reached the Indian territory at all. So Synod at its meeting at Toledo in 1867 declared work among the Indians temporarily abandoned, though Pastor Krebs was to watch for an opportunity to resume work among the Cheyennes. It was never offered. In 1885 the mission funds were transferred to the Neuendettelsau Mission Society to be used in the foreign field of the Papuans in New Guinea.

Frederick, the third of the three Indian boys, sorely tempted, did not always walk in the paths of righteousness. But those that knew him believe God's grace helped also this wandering sheep to reach home. He also died in his youth.

The cemetery at St. Sebald, Iowa is the resting place of the two boys that were called first. A large boulder bearing a bronze memorial tablet reared over the double grave through the efforts of Prof. G. J. Fritschel, D.D., marks the visible result of our Synod's missionary work among the Indians.

III. The Sound Lutheran Basis Which Kept the Missionary Synod from Becoming Nothing but a Missionary Church

THE SPIRIT of the times in which we are living reveals itself in federations, mergers, unions, associations, alliances, and the idea of a League of Nations. But there is more than one flaw in every association not founded on an immutable basis. A Church not founded on a sound basis bears the germ of dissolution in itself and sooner or later will cease to be a Church in the true sense of the term. It may be rich in what the non-discriminating will call good works, it may even produce almost frenzied proselytizing and missionary activity, but it is bent toward disappointment and failure.

The first ten years of the "Iowa Synod's" existence certainly proved this Synod to be a missionary synod in the full sense of the term. But the history of these first years, as well as the history of its very origin, and all the subsequent history of its existence show the incontrovertible fact that the Synod of Iowa and Other States is founded upon the basis of Truth which will preserve it in union with Jesus Christ in the one true faith and keep it from becoming nothing but an association for the furtherance of missions.

Even at its beginning Synod took its stand upon the only truly Lutheran basis, for it subscribed to ALL the Confes-

sions of the Ev. Luth. Church, because it recognizes all the confessional decisions pertaining to disputes that took place before or during the time of the Reformation as corresponding to the Word of God. To this there was added that Synod adopts the position taken by those of the Lutheran Church who following in the way of our Confessions, led by the Word of God, strive for ever higher development and ultimate perfection of the Lutheran Church.

Two objections were raised against this stand of our Synod. The "Iowa Synod," its adversaries asserted, excluded a large part of the Lutheran Confessions from its confession of faith, and opened the door to sectarian chiliasm. (By chiliasm they meant several points in the doctrine of "last things," especially the doctrine that the fulfilment of Rev. 20, 1-6 is to be expected in the future.) But our Synod did neither the one nor the other. It would exclude NOTHING of the FAITH confessed in our Confessions; it found this Faith expressed precisely in our Symbolical Books. Neither would it open a door to sectarian chiliasm, because the 17th Article of the Augsburg Confession is directed against such chiliasm.

As early as 1856 Synod found it expedient at its convention to define its position more in detail. This was done in the presence of two delegates of the Buffalo Synod, the Rev. Rohr and the Rev. Mueller. At that same meeting it tried to formulate its view concerning the doctrine of the Church and the Ministry as set forth by our Confessions. Just at that time there was a bitter controversy about this doctrine between "Missouri" and "Buffalo." As mentioned before, it also caused a disruption between Loehe and his friends on the one hand, and the Missouri Synod on the other.

When the theses concerning these doctrines were pub-

College at Galena, Ill., 1868

Wartburg College, Clinton, Iowa, 1894

"Cotta Haus" Dormitory of Wartburg College

Old Main Wartburg Normal College, Waverly, Iowa

lished in the first number of the "Kirchen-Blatt" (January, 1858), "Missouri" soon began to attack "Iowa," and even "Buffalo," though its representatives had agreed with "Iowa" at its meeting in 1856, joined the opposition. It would lead us too far to enter into all the details of the controversies of the following years. Suffice it to say that Synod at its convention in 1864 reaffirmed its declarations of 1858 and 1860. Concerning those eschatological difficulties "Missouri" found so important, Synod took the stand that they are exegetical problems (referring to the explanation of certain Scripture passages) on which a difference of opinion is possible without affecting church-fellowship, since these questions do not touch the ground of our faith nor the way of salvation. "They also held," we read in a report of this meeting, "that such doctrines should not be dealt with in the pulpit nor much discussed in congregations. They know it is much better for the spiritual welfare of congregations if preachers will limit their testimony in the pulpit to the great facts of our redemption, preach repentance and faith in a simple and humble way, and omit to introduce subtle theological problems into their preaching. 'Iowa' still recognized 'Missouri's' Lutheranism, merely objecting to its narrowness of interpretation which seemed incompatible with Article 7 of the Augsburg Confession."* That same year and at that same meeting at St. Sebald Synod expressed its Confessional position by adopting the first articles of its constitution. In their revised form, adopted by Synod at Davenport in 1873, they read as follows:

1. The Evangelical Lutheran Synod of Iowa accepts and adheres to the Holy Scriptures, both Old and New

*Neve, A Brief History of the Lutheran Church in America.

Testament, as the sole rule and standard of faith and life.

2. As a part of the Evangelical Lutheran Church, Synod accepts each and all of the Symbolical Books of the Evangelical Lutheran Church, to wit, the three Oecumenical Creeds, the Unaltered Augsburg Confession and its Apology, the Smalcald Articles, the Large and Small Catechisms of Luther, and the Formula of Concord, as the true and faithful statement and exposition of the Divine Word and Will.

3. The Synod of Iowa disavows all syncretistic and sectarian tendencies, such as the ministering to "Union" churches, altar fellowship with the heterodox, the so-called "New Measures," and so forth; and in the entire scope of its work, whether in church or school, it shall use only such books as conform to and accord with the aforesaid rule and confessions, for example, orders of public worship and ministerial acts, catechisms, hymn-books, and so forth.

IV. A Time of Sifting

THE PERIOD of Synod's history beginning with 1865 and extending to 1875, and beyond, was a time of "storm and stress." Well might the fathers have sung:

"We're tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,"

for "The old bitter foe" meant them "deadly woe."

It was a time of testing, of purging gold from its dross, a time of sifting. To-day we thank God also for this period of our history, for all these things had to "work for good to them that love God." The bulwarks were made stronger as the battle waxed hotter, and not only did "Iowa's" valiant defenders of the Faith become ever more joyful in the assurance of faith, but they also began to recognize through the battle's smoke and din the divinely appointed specific MISSION of "Iowa." And thenceforth those that had had the vision never lost sight of it to this day.*

Because the Synods of Missouri and Buffalo were finding fault with the confessional position of "Iowa" with the result that some of Synod's own members became inclined to doubt the integrity of their synod's position, Prof. S. Fritschel made a journey to Germany for the express purpose of obtaining the opinion of acknowledged Lutheran faculties and

*A detailed account of the controversies in which "Iowa" was involved and of the ultimate upshot of these testings may be found in the Appendix to this memoir.

individual theologians on the confessional and doctrinal position of the "Iowa Synod", such opinion to be based upon the official publications of Synod. At the same time Prof. Fritschel also represented his synod at the 25th anniversary of Pfarrer Loehe's activity in the interest of home missions in America. He obtained the desired authoritative opinions from the theological faculty of the University of Dorpat and from Drs. Luthardt, v. Harless, Christiani (Riga), Muenkel and Guerike. In general, they all approved the position taken by "Iowa." At the following convention at Toledo the result of Synod's findings was gathered under the caption: "What is essential for church unity?" (For details see pp. 367-9 Neve, A Brief History, and pp. 126-7 Deindoerfer, Gesch. d. Iowa Syn.). At the same convention (Toledo, 1866), "Iowa" revealed its conciliatory spirit by resolving to offer a discussion of doctrinal differences to the Synod of Missouri. Missouri accepted the offer and the disputation took place at Milwaukee, November 13-18. Its result was negligible. At the following meetings of the "Iowa Synod" in 1868, 1869 and 1871 no further doctrinal developments occurred, but the conventions of 1873 and 1875 were of utmost importance. In its earnest endeavors to make peace with "Missouri", "Iowa" **almost lost its friends in Germany while it reaped discord in its own ranks.** (See pp. 132-148 Deindoerfer, Gesch. d. Iowa Synode).

The truly Lutheran, irenic-ecumenical character of the "Iowa Synod" so apparent and unquestioned to-day manifested itself also in its negotiations with its neighbors, the Synods of Minnesota, Wisconsin, and Illinois. It has been said that these Synods gradually turned away from a spirit of unsound unionism to the sound principles of Lutheranism and that they owed this change to some extent to the in-

fluence of "Iowa." It was not "Iowa's" fault that love's labor was lost on these Synods and that they were absorbed by Missouri.

With much satisfaction "Iowa" also observed the awakening of Lutheran consciousness within the bounds of the General Synod. In 1866 this resulted in the founding of the General Council. Among the representatives of sixteen synods assembled at Reading there were found also two delegates of our Synod, namely, Pres. G. Grossmann and Prof. G. Fritschel. The next year (1867) when the General Council was organized at Fort Wayne our delegates, joined by Prof. S. Fritschel, again were present. Approving the doctrinal position of the General Council, as did also "Ohio" and "Missouri," they would have made advances toward joining the new body if the same had not refused to draw the practical conclusions regarding the so-called "Four Points," namely, altar-fellowship and pulpit-fellowship, secret societies, and chiliasm. But "Iowa" did not sever relations with the General Council. It retained an advisory voice in that Synod's deliberations; instead of publishing its own hymnal, it took part in the editing of the "Kirchenbuch," the official German hymnal of the Iowa Synod; its Professors Fritschel contributed many an article to the "Bropstsche Monatshefte," and Synod always supported the foreign mission work of the General Council among the Telugus of India. As late as 1916 there was mutual intercourse and exchange of courtesies between both Synods.

V. True to Its Mission

THEY were bitter experiences that Synod had to suffer when it passed through the period of its sifting. So bitter, indeed, had its cup of sorrow been that its aged and battle-scarred veterans could not forget it even at the celebration of Synod's fiftieth anniversary. At its seventy-fifth anniversary we shall sing the 100th Psalm in place of the 129th. (Pastor G. Blessin composed the music for it. He also composed the festival cantatas for the 25th and the 50th anniversary of our Synod). Realizing that "all things work together for good to them that love God" and that therefore, the loss of dead branches during the storm did not impair the vitality of "Iowa" but rather helped to make it flourish "like a tree planted by the rivers of water," we cannot but "enter into His gates with thanksgiving, and into His courts with praise." By the grace of God "Iowa" did not only weather all storms, but the work God gave this Synod to do went right on. "Iowa's" compass may have quivered, but the boat was never deflected from its course. **"Iowa" remained true to its mission.**

A. Enlarging the tent; lengthening cords and strengthening stakes. Is. 54, 2.

1. Lengthening Cords.

There were 41 pastors and 50 congregations before the first decade of Synod's existence was concluded. The next decade, the time of sifting, did not seem to be very conducive

to growth. But it was God's will that the tent was to be enlarged and, therefore, its cords had to be lengthened. So, while with one hand the builders had to hold weapons of defence, with the other they "wrought in the work" unto which the Lord had called them.

And their strength increased as the work progressed. "The palm-tree," says Benjamin Schmolke, "grows with its burden." ("Je groesser Kreuz," 3d st.) During the first three years of the second decade of its history the "Iowa Synod" was given 13 pastors by ordination. Seven of them were graduates of Wartburg Seminary, viz., J. Rembold, Th. Seyler, J. Meyer, I. Koehler, F. Matter, C. Duerschner, and I. Hauser. Six were from the Missionary Institute of Neuendettelsau, Bavaria, namely, M. Reck, R. Helbig, G. Fickenscher, F. Grimm, K. Strauss, and G. H. Fuehr. Two years later twelve more laborers had been added so that Synod numbered 72 pastors and 120 congregations. Wartburg Seminary had graduated the following: J. Graening, E. Wiederaenders, A. Boden, M. Buehrer, G. Oehlert, L. Nabholz, S. Hertrich; Neuendettelsau had sent: H. Luz, A. Beroset, J. Sessler, and C. Hoerig. From Hessia there had come a former teacher, J. Baumbach, and from Hanover, B. Foelsch. Pastor Engel of the Evang. Church, and Pastors Kern and Bode of the Illinois Synod were also admitted to membership in the "Iowa Synod." A whole Conference in Iowa, the German Conference of the "English-Lutheran Synod of Iowa" belonging to the General Synod, joined the "Iowa Synod." They were the Pastors Strobel (Wilton, Iowa), Brecht (Monticello, Iowa), A. Pfister (Farmington, Iowa), Kiesel (Nauvoo, Ill.), and Schumacher (Lancaster, Mo.). Most of these men from other synods did not prove faithful, however, though

their congregations preferred to remain with "Iowa." Again two years later the following nine pastors had been added to Synod: J. Westenberger, L. Schober, J. Goebel, J. Gass from Wartburg Seminary, and Th. Braeuer, L. Feistner, J. Flier, W. Hecke, and A. Preller from Neuendettelsau.

In 1873 Synod numbered 100 pastors though quite a few had severed their connection with Synod during the past few years while others had "entered into the joy of their Lord." From Wartburg Seminary there had been graduated: J. Burkhard, J. Dejung, M. Gerlach, M. Steinke, C. Baumbach, J. Baumgaertner, H. Kretschmar, L. Christ, W. Buehring, A. Rehn, Chr. Wilke, J. Schulenburg; from Neuendettelsau there had come: J. Hirschmann, G. Blessin, C. Probst, J. Hacker, W. Hertel, F. Mutschmann, G. Rausch. Also the Hanoverian Cand. M. Ficken and the former teacher Engelke had joined the ranks of "Iowa." Synod numbered 92 parishes (36 in Iowa, 11 in Illinois, 10 in Ohio, 10 in Michigan, 9 in Wisconsin, 8 in Missouri, 3 in Nebraska, 2 in Tennessee, 1 in Georgia), 143 individual congregations. In reality there were 18 parishes more, but as they had sent no report, they were not counted. The smallest congregation numbered 50, the largest 690 souls.

Most of these congregations were the fruit of the missionary labor of their pastors. Synod was too poor to send out many itinerant preachers. In fact, only occasionally were men sent out for the express purpose of doing home mission work. But **every pastor considered himself a missionary** and looked for missionary opportunities in the territory where God had placed him. Thus it seemed but natural that each mother-church was soon surrounded by a number of affiliated

Luther Hall, Wartburg Normal College, Waverly, Iowa

Wartburg Hall, Wartburg Normal College, Waverly, Iowa

Grossmann Hall, Wartburg Normal College, Waverly, Iowa

Lutheran College, Eureka, S. Dak.

charges. Some of these men anxious to win souls were not content with what they found in one county, but would extend their missionary activity to several counties. To drive their ponies over the prairies of Iowa all day long, preach at three or more different places in one day, and return late at night, was all in the day's work. They would not be dismayed either if some nights they lost the road and had to wait until the new morning dawned before they could pick their way out of sloughs and swamps. Men that had never handled a horse in Germany learned to mount a horse in America and to attack snow-drifts in winter which would have struck even a Methodist circuit rider with terror. And these same men would be seen burning the midnight oil studying the problems of doctrine that demanded solving for the sake of conscience and not for the sake of performing mental gymnastics. Neither did they preach extemporized sermons, for also the preparation of sermons was to them a matter of conscience. Volumes of carefully written and well-divided sermons reverently treasured by their children and children's children testify of the zeal and faithfulness of our missionary pioneers. Such were also the men that had entered "Iowa" at a time when it was tested most severely. They were the 23 God sent to replace the almost equal number of deserters. We enumerate the men that rallied around the standard of "Iowa" in the hour of its deepest need: M. Bucka, J. L. Zeilinger, E. Strassburger, J. Poetzinger, G. Meier, Th. Meier, J. Lenz, L. Poeverlein, H. Kraeling (from Neuendettelsau, where they had received all or part of their training); H. Nau, I. Vollmar, I. Wittig, Ch. Mardorf, G. Landgrebe, C. Lotz, E. Giesel, H. Decker (from Melsungen, Hessia, finishing their preparation for the ministry at "Wartburg"); W. Adix, C. Zlomke, G. Woerth, H.

Freytag, C. Mehrtens (graduates of Wartburg Seminary), and C. Michaelsen from Hamburg.

List of Pastors of the Synod of Iowa and Other States at the time of its convention at Madison, Wisconsin, May 27—June 2, 1875.

Iowa:

J. Rembold, Andrew.
J. Bucka, Bellevue.
W. Adix, Buck Creek.
B. Foelsch, Cedar Falls.
J. Schumacher, Caloma.
H. Nau, Council Bluffs.
G. Blessin, Crane Creek.
F. Matter, Des Moines.
H. Luz, Dubuque.
J. Vollmar, Elkport.
J. Dejung, Earlville.
J. Meyer, Fort Atkinson.
A. Leupp, Franklin Mills.
A. Pfister, Germanville.
W. Hertel, Highland Centre.
L. Christ, Independence.
F. A. Boden, Kellogg.
M. Buehrer, Lawler.
C. Ide, Iowa City.
J. Hauser, Malcom.
P. Bredow, Maxfield.
L. Zeilinger, Mitchell.
E. Wachtel, New Hampton.
C. Jungk, Ridgeway.
Ch. Mardorf, Solon.
H. Gyr, Spragueville.
E. Wiederaenders, Spring Creek.
G. Landgrebe, St. Ansgar.
J. A. List, St. Sebald.
F. Kuethe, Tripoli.
C. Zlomke, Walnut Station.
W. Buehring, Waterloo.
M. Gerlach, Waverly.
J. Baumbach, West Union.
W. Strobel, Wilton.
H. Vogel, ...
G. M. Grossmann, St. Sebald.
J. Gass, Davenport.
D. M. Ficken, Ft. Madison.
F. Dietz, St. Donatus.
Cand. C. Schinck, Andrew.

Illinois:

J. Wittig, Clarion.
T. Braeuer, Fowler.
J. Klindworth, Galena.
F. Lutz (Prof.), Galena.
A. Preller (Prof.), Galena.
C. Lotz, Galesburg.
P. Kleinlein, Keokuk Junction.
S. Fritschel (Prof.), Mendota.
F. Ledebur, Bath.
G. Duerschner, Cairo.
L. Nabholz, Hallowayville.
J. Baumgaertner, Jonesboro.
H. Decker, Keokuk Junction.
G. Hempeler, Metropolis.
J. Poetzinger, near Metropolis.
G. Oehlert, Nauvoo.

G. Fritschel (Prof.), Mendota.
J. G. Ade, Mendota.
Th. Seyler, Rush Creek.

R. Helbig, Boscobel.
E. Strassburger, Cedarburg.
A. Rehn, Cottage Grove.
C. Mehrtens, Eau Claire.
J. Hacker, Fountain City.
M. Steinke, Harrisville.
C. Baumbach, Honey Creek.

H. Fuehr, Berea.
J. Deindoerfer, Defiance.
C. Strauss, Okolona.
C. Kaeding, Perrysburg.
C. Beckel, East Toledo.
A. Beroset, Archbold.
J. Goebel, Bryan.
T. Meyer, Custar.

B. Reinsch, Cole Camp.
L. Schober, Osage City.
H. Freytag, Pocahontas.

C. Propst, Alpena.
J. Schmidt, Detroit.
J. Stuermer, Ida Station.
J. Graening, Marine City.
Ch. Schwan, Mt. Clemens.
W. Hecke, New Haven.

H. Kretschmar, Albert Lea.
M. Reck, Spring Valley.

D. Feistner, Febing.
J. Hempeler, Helena.

T. Koeberle, Peoria.
C. Michaelsen, Brooklyn.

Wisconsin:

E. Giesel, Glencoe.
G. Woerth, Loganville.
Ch. Wilke, Madison.
A. Rehn, Muscoda.
J. Westenberger, Prairie du Ch
K. Kessler, Westfield.
H. Rehwoldt, Jamestown.

Ohio:

J. Lenz, Edgerton.
F. Mutschmann, Edon.
J. Burkhard, McComb.
G. Rausch, Parma.
C. Bode, Toledo.
Ch. Prottengeier, Toledo.
Cand. E. Knappe, Defiance.

Missouri:

G. Fickenscher, Versailles.
L. Poeverlein, Rock Port.
A. G. Doehler, Altenburg.

Michigan:

G. A. Schieferdecker, Ottawa Lak
G. Kuenpflein, New Baltimore.
H. Kraeling, Romeo.
W. Kroencke, Riga.
H. Brueckner, Sanilac.
C. Krebs, Swan Creek.

Minnesota:

O. Hartmann, Big Spring.
J. Schulenburg, Meriden.

Nebraska:

F. Beckmann, Humbold.
J. Ritter, McWilliams Precinct.

Tennessee:

L. Hirschmann, Chattanooga. J. Heckel, Nashville.

After the memorable year of 1875 Synod enjoyed a period of almost uninterrupted progress. Though the battles "Missouri" waged on the doctrine of "election" agitated the whole Lutheran Church in America, the Synod of Iowa kept on lengthening its cords and suffered no loss. That does not mean that "Iowa" took no stand in the controversy. It took its usual stand on God's revelation in His holy Word and its true interpretation as offered by our Lutheran Confessions. But after its unequivocal testimony had been given, "Iowa" applied itself to its missionary task. And God's grace was with our fathers. From 1876 to 1896 Synod more than trebled its membership. While after the sifting of 1875 its membership had been reduced to 105 (including its professors), it numbered 334, exclusive of professors and invalid pastors, in 1896.

As its pastors were scattered over so great a territory that attendance at conventions became almost impossible for those stationed at its boundaries, the suggestion was made, as early as 1868, to divide Synod into a western and an eastern district. But the division did not take place until 1873 (Davenport). Again Synod had to create two new districts in 1880 (St. Sebald), namely, the Northern and the Southern Districts. At this time Synod began to be interested in Kansas and the Dakotas. The Northern District grew so rapidly that its division into three districts became necessary in 1888. They were called the Northern, the Wisconsin, and the Dakota District.

A brief summary of statistics pertaining to these districts may not be amiss. In 1894 the secretary's report shows:

District	Pastors	Teachers	Congr.	Preach. Pl.	Souls
Northern	...78	3	121	32	16,000
Southern	...67	9	97	..	19,000
Western	54	4	94	35	12,064
Wisconsin	..36	5	..	..	15,000
Dakota	36	..	74	45	6,858
Eastern	38	10	63	10	16,182

From 1890 to 1895 the Western and Dakota Districts suffered from drouth and crop failures which also affected the work of our church. Synod's hope for many flourishing congregations in Nebraska, Kansas and the Dakotas had to be deferred. In 1896 the following statistics were submitted to Synod at Boscobel, Wis.: Pastors, 334; Parochial School Teachers, 40; Congregations, 534; Preaching Places, 149; Voting Members, 19,348; Confirmed Members, 60,064; Souls, 106,349; Pupils in Sunday-schools, 13,504; S. S. Teachers, 1,192.

That year the Synod of Texas joined the "Iowa Synod," which increased the number of Synod's pastors to almost 400, its congregations to about 600, and the number of confirmed members to about 65,000. A good many of that Synod's pastors had come from the mission seminary at St. Chrischona. It was but natural for them to enter whole-heartedly into the work of gathering mission congregations in the great state of Texas. And those from other places, even from German universities and from our northern states, were not outdone by the former. No wonder they felt attracted by the Missionary Synod in the North, the Synod of Iowa and Other States.—The history of the "First German Evang. Luth. Synod of Texas" was ably presented in German by its distinguished Pastor M. Mgebroff (1901), and again by Pastor

H. Krause, D.D. (1927), and in the American language by Pastor M. Heinrich (1927). From the latter we glean the following data pertaining to the founding of the "Texas Synod" and its subsequent history.

Immigration of Germans to the state of Texas began about the beginning of the nineteenth century. In 1842 the matter was organized and financeered by the "Mainzer Adelsverein." As the "Adelsverein" had pledged itself to support the colonies not only with money but also with spiritual advisers, it sent the Pastor Louis Cochand Evendberg, the first German pastor in Texas, to New Braunfels. He organized a congregation in 1845 and built a church in 1846. About the same time a congregation was organized also at Fredericksburg and served by the Pastor Basse, who conducted services in the old community church for some time. Thus the two larger settlements were taken care of, but the many colonists scattered over a wide area of Texas were without spiritual ministration and destined for spiritual starvation. One of these settlers complained bitterly about their spiritual plight and his letter directed to his relatives in Switzerland found its way to C. F. Spittler, the founder of the "Pilgrim Mission of St. Chrischona." Ably supported by a Mr. J. L. Jaeger, Spittler decided to help the neglected immigrants of Texas. First he sent two catechists, Theo. Kleis and Adam Sager. But he soon learned that pastors were wanted. So, in 1851, he sent six ordained graduates of his institution, namely, J. C. Roehm, J. G. Ebinger, Ph. Zizelmann, W. T. Strobel, Ch. Oefinger, and Henry Wendt. Pastor Wendt immediately began missionary work at Galveston. The other five pushed on to Houston where they were welcomed by a Pastor Braun and a candidate of theology Braschler. On Monday, November

10, 1851, these men founded the "First Ev. Luth. Synod of Texas." Two years later this Synod applied for membership in the General Synod. It remained with the General Synod until 1868 when it asked for its dismissal on account of differences in language and doctrine. The same year it joined the General Council hoping that this body would assist it in its mission work in the state of Texas. Since it was disappointed in this hope, it severed its connection with the General Council in 1894. June 5, 1896, it united with the Synod of Iowa and Other States and here found what it was looking for.* In the course of time many "Iowa" men have helped labor in the vineyard of the "Lone Star State." When "Texas" joined "Iowa" it was permitted to retain its name and charter, also its constitution as revised to harmonize with that of the "Iowa Synod." It also retained its periodical, the "Gemeindebote," now the "Lutherbote" and its system of collecting money for the work of the Church. Its college at Brenham remained the property of the Texas Synod, but the Synod of Iowa was to exercise the supervision of the same. In 1926 the Texas Synod celebrated its Diamond Jubilee.

FROM its beginning the Synod of Iowa understood that it is the sacred obligation of every pastor and every congregation to take part in the work of missions. Thus every congregation was to become a home-base for missionary activity in its territory. Again and again pastoral

*Laboring for this end with indefatigable zeal, Prof. G. J. Fritschel, at that time living in Texas, was highly instrumental toward bringing about this union.

conferences were reminded of their duty to explore unchurched territory in their respective districts and eventually found congregations there. Occasionally field-missionaries were sent out to distant places where there seemed to be missionary opportunities. Thus, e. g., Pastor Hast worked in Nebraska, Pastor Reck in Minnesota and Pastor Niederwimmer in Kansas and southern Nebraska. In 1879, at the celebration of Synod's 25th anniversary, Inspector J. Deinzer presented a gift of 1,000 Marks from the Neuendettelsau Mission Society to the Synod of Iowa for the express purpose of supporting just this work of Synod. The promise was added that another gift of 1,000 Marks would follow in a year. Great masses of imigrants, Germans and German-Russians, pouring into the western states of the Union made missionary work among them imperative. But it was not organized until 1882 when, at its general convention at Dubuque, Synod was prompted to adopt a plan for organized work in its home mission-fields. It was Dr. G. Fritschel that convinced Synod of the necessity and importance of this work and succeeded in passing on his own energetic enthusiasm for missionary work to his brethren in the ministry. A committee of three was appointed; it was given full authority to undertake and carry on missionary work in the home fields; it was made the duty of all presidents of Synod and of the theological faculty to support the work to the best of their ability so that the Committee might find proper men for the work; rules and regulations for carrying on the work were adopted; plans were made for obtaining the necessary funds from the congregations served by Synod. Thus mission festivals were to be celebrated, mission societies were to be founded, and meetings for mission study were to be conducted. Later on also the

The Old Lutheran College in Brenham, Texas

Lutheran College, Seguin, Texas

Administration Building, Luth. College, Seguin, Texas

The Muscatine Homes, Muscatine, Iowa

Orphans' Home, Waverly, Iowa

Martin Luther Home, Sterling, Nebraska

young people became interested in home missions. On the Sundays of Laetare and Judica Sunday-schools are wont to dedicate their offerings to this work.

The first home-mission board consisted of Prof. Dr. G. Fritschel, Pastor Chr. Wilke, and Pastor C. Proehl. The latter even went out himself and laid the foundations for a number of congregations in Dakota. His congregation showed true missionary spirit by giving him leave of absence for months. Work was also done in Nebraska, Kansas, southwestern Minnesota, northwestern Iowa and Missouri. At the same time missionary fires seemed to be burning in the home congregations, for at every convention of Synod nothing but progress was reported from everywhere. Those were the halcyon days of "Iowa's" home mission enterprise. In 1890 work was begun also in the states of Washington and Oregon. In the report of 1904 this was called the Mission-District. It included also one congregation in British Columbia.

In 1907 the Northern District was divided into the Iowa and the Northern District and a number of mission stations allotted to each. At the general convention of 1910 the Home Mission Board reported that Synod was taking care of 91 mission fields, 156 congregations, and 45 preaching places. That same year Synod opened its eyes for new mission possibilities. Synod felt in duty bound not only to "seek and save" the immigrants from Europe, but expansion of existing congregations and consequent loss of many young folks that went west, because the price of land at home was becoming prohibitive for beginners, directed Synod's attention to the straying sheep of its own fold. Such were also to be sought and found in the industrial centers of our country that attracted great numbers of them. Also the problem presented

by those of our Lutheran kin that were to be served only in the English language began to grow urgent. Thank God, our Synod did not close its eyes over against the mission opportunities God showed His people. This work of home missions grew to such dimensions that it is impossible to enter into the details of its history during the period extending to the present time. It was not all progress, to be sure. There were losses that still are deplored by those that know the circumstances. But such experiences kept us humble and only increased our eagerness to labor while it is day. Synod's organization was perfected in the ratio of its growth. There is a General Mission Board, and there are District Mission Boards. But as the Presidents of the District Boards belong to the General Board, there cannot but be harmonious cooperation of all concerned. Of inestimable benefit and help has been the support given our home mission work by the Church Extension Fund. It has never boasted about its blessed work, but "the house is filled with the odor of its precious ointment." Its assets in 1928 were $125,085.54. At the time the report for 1928 was written 59 missions were being helped by loans. Of late, home missions have also been supported by a rather young society, the Home Mission Auxiliary. To remain in personal touch with its missions Synod established the office of a superintendent of home missions in 1917. Pastor J. Reinsch was elected for this office and served the Lord and His Church in this capacity unto his end in 1928. With indefatigable zeal our late Superintendent of Missions would visit all the mission fields of Synod. Night and day he would be on the road. He sacrificed comfort, health, time, strength, the joy of home-life, and never voiced any complaint. Sharing the hardships of those at the front,

he brought to them encouragement, counsel, cheer. Many a missionary and many a mission-congregation will gratefully remember the faithful servant of the Lord, our late Superintendent of Home Missions, Pastor John Reinsch.

According to the Wartburg Almanac for 1929 the Synod of Iowa and Other States is doing home mission work in the following states: California, Colorado, Idaho, Illinois, Iowa, Kansas, Louisiana, Michigan, Minnesota, Missouri, Montana, Nebraska, North Dakota, Ohio, Oklahoma, South Dakota, Wisconsin, Texas, Wyoming.

Its congregations are found in the following states:

Arkansas,	Kansas,	Montana,	Oregon,
California,	Louisiana,	Nebraska,	South Dakota,
Colorado,	Michigan,	North Carolina,	Texas,
Idaho,	Minnesota,	North Dakota,	Washington,
Illinois,	Mississippi,	Ohio,	Wisconsin,
Iowa,	Missouri,	Oklahoma,	Wyoming,

Who that has eyes to see can deny that the "Missionary Synod" had a mission in this country? The enlarged place of its tent so that its ropes had to be lengthened until they reached the Gulf of Mexico in the south and the Pacific Ocean in the west is God Almighty's own argument proving that the Synod of Iowa had a divine mission in this country. We must never forget that the origin of our Synod lay in missionary activity of mission friends in the old country, and that the pioneers that founded our Synod in 1854 were convinced that the Lord of the vineyard had called them for specific mission work in this country. As we passed in review the great program those noble men of faith planned for themselves, we were amazed at their daring. For, did they not lengthen the ropes of their tent immediately so that it would

hold both, the wandering children of our own household of faith as well as the wandering heathen of this country, the Indians?

Today the history of "Iowa's" mission among the Indians may seem to some to have been nothing but a romantic episode. But the divine impulse to carry the glad tidings to heathen nations never died out in our midst. And when in the course of the late war the call came to lengthen our ropes so that our tent would cover even those beyond the great Sea, it did not take long to fan our missionary embers into a bright flame and "Iowa" went into the foreign mission enterprise with solemn determination and a song in her heart. We shall learn the details of this work in the next chapter.

But as the Lord Himself mapped out the mission of "Iowa" in foreign lands, so He also revealed to this Synod a mission in this country that had been recognized only by some before the Lord Himself opened the eyes of all. The war brought about the necessity of using the language of this country for the administration of the Means of Grace. With that an enlargement of the tent and a lengthening of ropes began to take place the end of which no man can foresee. It furnished contacts never deemed possible. It opened missionary possibilities never even conceived of. It raised problems never encountered before. There was some hesitation, some fear, but this one thing is clear to all today: **The Missionary Synod has a Mission!**

And the last word has not been said as yet about the "mission" of the Missionary Synod——.

Look from Thy sphere of endless day,
O God of mercy and of might!

In pity look on those who stray,
Benighted in this land of light.

In peopled vale, in lonely glen,
In crowded mart, by stream or sea,
How many of the souls of men
Wear not the message sent from Thee!

Send forth Thy heralds, Lord, to call
The thoughtless young, the hardened old,
A scattered, homeless flock, till all
Be gathered to Thy peaceful fold.

Send them Thy mighty Word, to speak
Till faith shall dawn, and doubt depart,
To awe the bold, to stay the weak,
And bind and heal the broken heart.

Then all these wastes,—a dreary scene,
That fills with sadness as we gaze,—
Shall grow with living waters green,
And lift to heaven the voice of praise.

William Cullen Bryant.

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2. Inheriting the Gentiles (Is. 54, 3).

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far. . ." Is. 60, 9.

The history of the "Iowa Synod" is a revelation of God's grace. We take this statement in two ways. All this Synod is and all it has, it owes to God. But God also used this Synod to reveal His grace to others. In His gracious providence He, therefore, chose to make the "Iowa Synod" a missionary synod from its very beginning. And as He found

His servants faithful in little things, He entrusted them with greater responsibilities. "Iowa" did not push itself forward into foreign mission enterprises, but it was **called by God's grace** to become a blessing unto many.

Throughout the years of its existence, the "Missionary Synod" kept burning the sacred flame of love for the Lord's Kingdom in foreign lands. Many a mission society received direct and indirect support from various pastors and congregations of the "Iowa Synod." Some contributions passed through official channels, others were made privately. Not all the societies supported are known to us today. No records on earth may be consulted for that. But from treasurer's records we learn that, e. g., contributions were sent to the Leipzig, the Hermannsburg, the Gossner, the Neuendettelsau, and other mission societies in Germany. The mission of the General Council in India always found interest and support among the people of the "Iowa Synod." Hundreds of families were regular subscribers for the German mission paper of the General Council. Even men from "Iowa's" ranks, like Missionary Riggers and others served in foreign fields (Africa). All this activity, however, was of an unofficial character. The first time Synod elected a committee for foreign missions was in 1917 (Dubuque). The first systematic propaganda for foreign missions was begun by the **"Mission-Auxiliary,"** a society of mission friends, founded at Wishek, N. D., for the express purpose of aiding the Neuendettelsau Mission in New Guinea. It spread its propaganda over all the districts of Synod by its monthly publication, the "Missions-Stunde," to which Synod added an English counterpart in 1921, namely, the "Lutheran Missionary." After Synod took up the work in New Guinea the "Auxiliary"

bent its efforts at supplying the medical needs of the field. In 1926 the "Wartburg League" took up this work while the "Auxiliary" devoted itself to aiding the educational work in New Guinea by supplying scholarships in boarding and training-schools.

Synod received its divine call to organize for definite work in the field of foreign missions when appeals for help reached Synod's President during the great War. They came almost simultaneously from East Africa, South Africa, and New Guinea. Mission fields were cut off from their home base. Supplies were running low. But worse than all that, white missionaries were deported from Africa and the same fate was awaiting those in New Guinea. Together with the National Lutheran Council the "Iowa Synod" entered into negotiations with Great Britain concerning the Lutheran missions (Leipzig, Bielefeld, Berlin) in East Africa and commissioned Pastor A. C. Zeilinger of Prairie du Sac, Wis., to hold the field until it would either be returned to the German Lutherans or transferred to other Lutherans. When the task of supporting two missions began to exceed Synod's resources, the Augustana Synod came to the rescue. At the time when Pastor A. C. Zeilinger returned, the first German missionaries were returning to their field by permission of the Government.

After the War New Guinea had become a mandate of Australia. Though the missionaries had not actually been deported as in E. Africa, yet their position was extremely hazardous. Neuendettelsau was robbed of its Mission; so was Barmen. Now Synod together with Australian Lutherans (Immanuel-Synod) did not only supply the material needs of these Missions, but in 1921 Dr. F. Richter, President of the Synod of Iowa, was commissioned to go to Australia in order

if possible, to have the Mission transferred to the United Evang. Lutheran Church of Australia (a union toward whose consummation Dr. Richter was instrumental during his sojourn in Australia) in conjunction with the Synod of Iowa and Other States. By God's grace these petitions were favorably acted upon by the Government. In 1925 the Home and Territories Department of the Australian Government even decided that the missionaries to be deported were "to be permitted to remain in the Territory of New Guinea on the condition that their attitude and conduct are not inimical to the authority of the administration or to the maintenance of public order."

Where the opalescent waters of the South Seas lave the emerald shores of the greatest "atoll" of the world; where the bird-of-paradise preens its iridescent plumage; where mountains tower above the clouds that send torrents of rain to an ever thirsting earth; where earthquakes shake as it were the very foundations of the world; where active volcanoes belch forth fire and brimstone; where nature is as yet in its pristine, wild and unsubdued grandeur; where men are living in the stone age of the world; where there is room as yet for a thousand discoveries and explorations; where a hundred missionaries are as yet but a drop in a bucket,— there you will find the Mission of which we are wont to speak with much tenderness and love as of OUR Mission.

Our Mission is located in the northeast part of the island of New Guinea, next to Greenland the largest island in the world. This island, separated from Australia by the Torres Straits, extends from the equator in a southeasterly direction for some 1,800 miles to about the tenth degree of latitude. Its area is estimated at 313,000 square miles. It is larger by

Orphans' Home, Toledo, Ohio

Old Folks' Home, Toledo, Ohio

Immanuel Ev. Luth. Church, Flatville, Illinois

Interior of Immanuel Church, Flatville, Illinois

48,000 square miles than the largest state of the Union, Texas.

New Guinea appears to have been first sighted by voyagers in the early years of the sixteenth century. A Portuguese navigator gave it the name Papua, which in Malay signifies "frizzy-head," because of the frizzy hair of the natives. At a later time it was called the Golden Island, presumably because it was considered a sort of El Dorado. It was named New Guinea by a Spanish voyager who thought the natives resembled those of the Guinea Coast in West Africa.

In 1848 the Dutch took possession of the western half of the island. In 1883 Queensland annexed the part of New Guinea opposite her shores, but England did not approve of this act. In 1884, however, it was proclaimed a British Protectorate, while the northeast was annexed by Germany. The following year these two powers agreed to fix their boundaries. As a result of the War, German New Guinea, with its group of large islands, was assigned to the Australian Commonwealth administration, as mandatory under the League of Nations.

The racial origin of the natives of New Guinea will perhaps never be ascertained to any degree of certainty. Possibly, as in other countries, the aborigines have been driven inland and are now found mainly among the hill tribes. Some think the original inhabitants were of the same race as the so-called blacks of Australia. But the natives of New Guinea seem to be of a higher order than the Australian Aborigines. At some time, there may have been an invasion from Oceania, and possibly also from the Malay Archipelago. Senior-Missionary Flierl divides the inhabitants of the former German New Guinea into two great classes, viz., the Melanesians, or

the coast people, and the Papuans, or the hill tribes. The two chief languages, of which there may be about a thousand dialects (according to the "Jahrbuch" of 1925), are the Jabem and the Kate. Pidgin English, a mixture of native words and English, a hideous mongrel language, might be called a third language.

Lutheran mission work in New Guinea was begun in 1886 when Senior-Missionary John Flierl came from Australia, where he had been doing missionary work under the auspices of the Neuendettelsau Mission Society. July 12, 1886, is the memorable date of Missionary Flierl's landing at Finschhafen. For several months the lone missionary tried to win the confidence of the natives and learn as much as possible of their language. When Missionary Tremel, the second man sent by Neuendettelsau, arrived in fall the two of them founded the first mission station at Simbang. The late Missionary Bamler, having arrived meanwhile, was put in charge of another station, Tami, on the Tami Islands, in 1889, and in 1902 Missionary Flierl founded Sattelberg station on the lofty Sattelberg about seven miles inland. It took seven years to get settled and, above all, to learn the language of the natives and to gain their good will so that they would listen to the Word. Again it took another seven years until the first fruits were gathered in. They were two young men of Yabem, Tobias Kaboing and Silas Kamungsanga. That same year Joel Logomu was baptized at Tami, and six young men at Simbang. During the next seven years after the tide had turned the following stations were founded: Deinzer Heights in 1900, Yabim in 1902, Wareo in 1903, Pola in 1903, Heldsbach in 1904, Arkona in 1906, Logaweng in 1906. Malalo in 1907, and Sialum the same year. In ever increas-

ing numbers the natives began to throng into the Kingdom of God. According to statistics published July 1928 there were 21,689 baptized Christians at 15 stations in this former Neuendettelsau Mission. There are about 110,000 natives under the influence of this Mission. The Wartburg Almanac lists 28 ordained missionaries, and 20 lay missionaries for this district.

In 1887 the Rhenish Mission also began work in New Guinea, choosing the Madang District for its field. This includes the hinterland of Madang and the island of Dampier. The beginnings of this Mission were if anything more difficult than at Finschhafen. It took twenty years until the first converts were made. By 1911 twenty missionaries had sacrificed their lives and among them there were two that had been killed and eaten by cannibals. But today the harvest in proportion is just as rich as in the Neuendettelsau field. July, 1928, there were 6,916 baptized Christians at 6 stations of this field.

There are about 30,000 natives under the influence of this Mission. There are 12 ordained missionaries and 8 lay missionaries working in this field. Grand total: 28,605 baptized natives, 140,000 natives under the influence of our Mission, 40 ordained missionaries, 28 lay missionaries, 618 native helpers.

Our "Iowa Synod" sent 23 of its sons and daughters to New Guinea as missionaries. Seven of these are ordained ministers: E. Pietz, E. Hannemann, Geo. Hueter, P. Fliehler, R. Hanselmann, F. Henkelmann, J. Mager. Besides these there are five ordained missionaries that spent some time at the Wartburg Seminary before they entered the Mission.

Senior-Missionary Flierl divides the history of our New

Guinea Mission into three periods of almost equal length. The first was the time of pioneering, difficult, but interesting. The second was the time of first-fruits. The message of Christ pierced the hearts of a few. Soon more were added. By and by the first little congregations were formed. Weak and in need of constant guidance and care on part of their white missionaries as yet they were. But the third period was even then beginning to cast its shadows into the second. This is the time of which Missionary Flierl hopes it will last until the end of time. It is the time of conscious and determined co-operation of native Christians and helpers in the work of the church at home and among the unconverted natives of the Island and beyond.

Humanly speaking, the Christianization of New Guinea is now only a matter of time. It is the mission of the "Iowa Synod" to contribute toward that end its men and its means. May Synod never lose sight of this its sacred mission!

Fling out the banner! let it float
Skyward and seaward, high and wide:
The sun that lights its shining folds,
The cross on which the Saviour died.

Fling out the banner! angels bend
In anxious silence o'er the sign,
And vainly seek to comprehend
The wonder of the love divine.

Fling out the banner! HEATHEN LANDS
Shall see from far the glorious sight,
And nations, crowding to be born,
Baptize their spirits in its light.

George W. Doane, 1848.

3. "Hath God cast away His people?"

"There is a remnant according to the election of grace."

Rom. 11, 1 and 5 b.

Passing strange it would have been indeed if the Missionary Synod had not remembered Israel. In fact, individual pastors of the "Iowa Synod" always were interested in the Lord's "Peculiar People."

In 1894 a Jewish proselyte, who at one time had been a student of Wartburg Seminary, became a student at the Chicago Lutheran Theological Seminary. As a reporter for a large Chicago paper he had become well acquainted with the spiritual needs of Jewry in the city. In a letter to his former professors at "Wartburg" he stated as his opinion that if the "Iowa Synod" would make a beginning in missionary work among the Jews, other Synods would certainly lend their aid. At the same time the Minnesota and Northern Iowa conferences pointed out the fact that the time was ripe for beginning such missionary work. They also had been assured of aid from other synods connected with the General Council. Pastor E. N. Heimann, a member of the "Iowa Synod," was pointed out as especially fit for the work of a missionary among Israel since he himself was a proselyte. A committee was appointed and the "Mission among Israel" was organized December 28, 1903. Rev. E. Heimann was called as the first missionary of the "Iowa Synod" to Israel. He carried on the work single-handed and Synod was not disappointed by those that had promised their hearty support, namely, Swedish and Norwegian Lutheran brethren. The Mission was opened in a small brick building bearing a huge sign-board announcing its mission in German, English and Hebrew. This was located in the Northwest section of Chi-

cago and the missionary soon learned that his chief field would be on the west side. The Jews of the north-side were Reformed Jews while those of the west side were orthodox and, therefore, more religious. As a matter of fact, some of these Jews of the west side would walk all the way to Park St., a distance of six miles, bringing wife and children with them. In the course of time a new location was found, in a building at 263 W. Taylor St., bearing the inscription: Adath Scheerith Jisrael (congregation of the remnant of Israel). Between Aug. 1894 and May 1896 six Jews were baptized at this place. Many more might have been received into Christ's Church, but the missionary was very careful in accepting only such as proved faithful. In 1898 we find the Mission in another place, namely, on Halsted St. The missionary could report that 58 Jews had attended instruction and eight had been baptized. Progress was very slow. The difficulty with which all missions among Israel have to contend was growing acute, namely, what to do with converted Jews. Ostracised, persecuted by their own countrymen, meeting suspicion, ridicule and worse at the hands of so-called Christians, where is the Christian Jew to make his living? Prof. Franz Delitzsch says: "We must not forget that as long as there is no Jewish-Christian Church and as long as the Gentile-Christian Church is not richer and more self-sacrificing in love toward Israel, Jewish proselytes are the most miserable of men. They may be compared to poor, lost birds of passage that are exposed to death by freezing in a land in which they hoped to find warm spring-time." Rev. Fandrey says: "We have the right to expect heroism of faith of the Jewish proselyte; he undoubtedly has the same right to expect Christian charity from us."

During the next three years Synod even put more energy into the work by calling Pastor G. Sandrock as its second missionary among the Jews. But circumstances arose which made it advisable for Synod to abandon this work (Dixon, Ill., 1902).

B. Strengthening Stakes.

The Lutheran Church is not prone to build air-castles, neither would the "Iowa Synod" have the tent it is continually enlarging float about in the air. Its ropes are fastened to stout stakes, which, in turn, are not driven into sand. The Lutheran Church cannot lose itself in the thin air of speculation, mysticism, or emotionalism, for it is anchored to the solid ground of God's Word. Therefore it dare not disregard the injunction of its Great Commission to **instruct in** God's Word. "And teach them!" is the charter for the "Iowa Synod's" strengthening of stakes by teaching.

1.

By referring to the beginnings of the "Iowa Synod" we may contend that it was born with the conviction that teaching must complement preaching. It brought a teachers' seminary with a few students from Michigan to Iowa, and it had a theological seminary before it had a church. Schools for the children of Protestant parents were established at Dubuque and Galena before there were any organized congregations. And as one congregation after the other was founded, schools were established with their respective churches. Our fathers believed what the "Lutheran Herald of Australia" quoted in one of its recent numbers, namely: "Just as water stops running when the pump stops, just as the electric bulbs flash out when the generator ceases to work, so the Church languishes and dies when Christian schools are weakened.

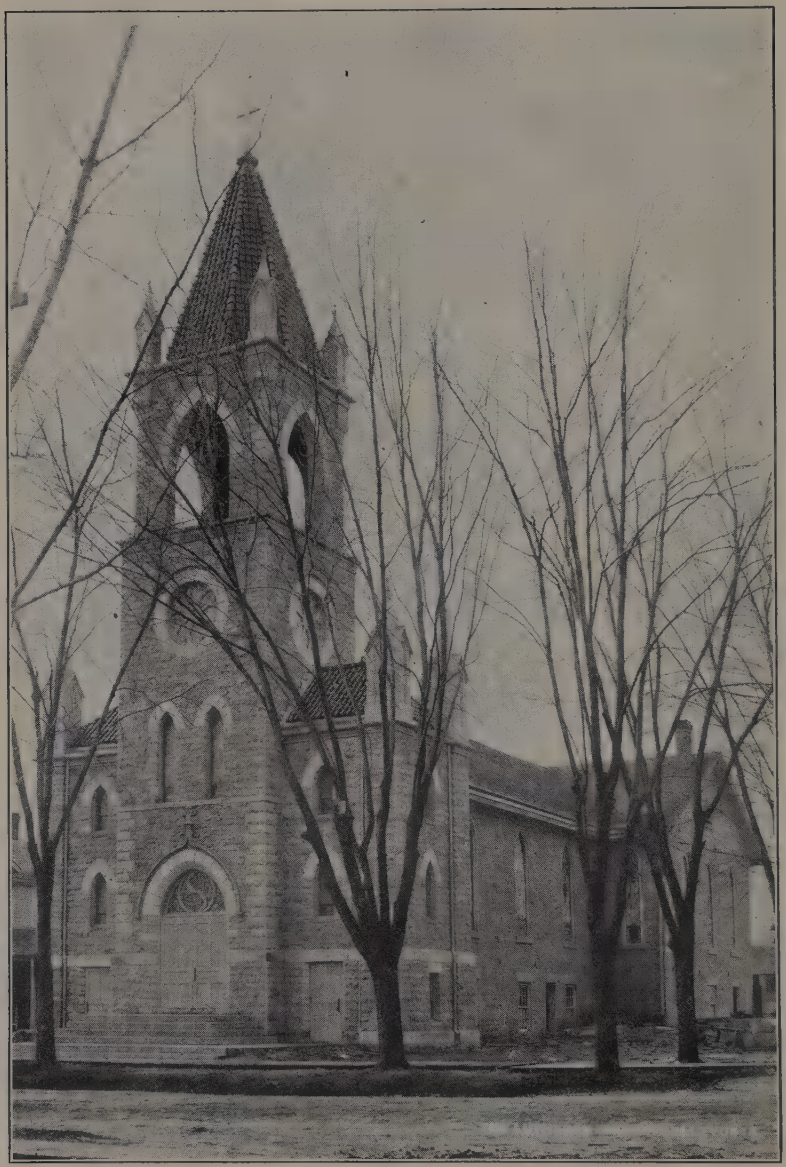
Christian schools pump the life blood of power and growth to every part and every enterprise of the Church. They are the power stations sending the life current over the land to bring the light of the gospel to seeking souls. Luther was right when he said, 'Where schools decay the devil will rule.' "

Under what circumstances our fathers instructed the children of the Church is known only to God. There are martyrs also of the nineteenth century, and some died a slow, painful death, because they spent their days in dungeons called school-houses. Children would soon pass out of school, but pastors would keep on, year after year, teaching one generation after the other. And not only did those humble heroes of the "Iowa Synod" teach Luther's Catechism and Bible History, but thousands of Lutheran children received their whole education, (and not only in the three great R's), in the parochial schools where pastors labored from morning till night five days a week. There are ignorant critics that may belittle the pedagogic work of our fathers. True, they did not have the equipment offered to-day, but "their works do follow after them." The faithful aged Christians in our churches, they that are so well-grounded in God's holy Word, they that can comfort themselves in their last hour with Scriptures and hymns and psalms, are the product of faithful instruction by faithful pastor-teachers, and parochial school-teachers. There always were also of the latter. And the "Iowa Synod" always had a teachers' seminary, though sometimes it had to eke out a precarious existence in the shadow of its sister-institutions. The War played havoc with many a parochial school, of course, but there are as yet some excellent and well-equipped parochial schools with a corps of efficient teachers keeping up the same good work in the Eng-

St. John's Ev. Luth. Church, Flanagan, Ill.

St. John's Ev. Luth. Church, Hartsburg, Illinois

Immanuel Ev. Luth. Church, Cresco, Iowa



St. John's Ev. Luth. Church, Bellevue, Iowa

lish language which their predecessors used to do in the German tongue. Where congregations do not have any parochial schools we find pastors teaching Saturday-schools, vacation Bible-schools, etc. Sunday-schools have become a valuable and valued asset of the educational system of the whole Protestant Church and also of the "Iowa Synod." Dr. Reu, formerly specializing on just this work, wrote and published a complete graded system for the use of Lutheran Sunday-schools. Originally published in German, it is translated also into English.

The work of education is not concluded in Sunday-school, parochial school, and catechetical instruction by the pastor. Young people's societies began to spring up everywhere within the bounds of Synod as pastors recognized the necessity of leading the confirmed youth of the Church deeper into the knowledge of the Truth. Pastors appreciate the opportunity for instructing their young people for years after their confirmation. The Luther Leagues of the "Iowa Synod" are not only a valuable unit in each congregational household, but they represent a phase in the whole educational system of Synod and in the course of time have developed into an important factor and an asset in Synod's work. Since they were gathered into a federation they have shouldered some of Synod's financial burdens. They have aided the institutions of Synod by noble contributions, they erected a bronze statue of Dr. Martin Luther (with its granite pedestal about 18 feet in height) on the campus of Wartburg Seminary, they contribute $4-5,000 annually toward medical missions in New Guinea. At their annual conventions in conjunction with the Sunday-school Teachers' Association they gather inspiration for active propaganda especially in the interest of

the educational work of Synod. The young people of the "Iowa Synod" certainly are imbued with the spirit of the "Missionary Synod." And so are the various Ladies' Aids, Men's Leagues, Mission Societies, etc. The social activities of all these societies are but of secondary significance; the primary reason for their existence is a pedagogic one.

2.

The "Missionary Synod" may have undergone some changes during its life of seventy-five years, but in its conviction that the stakes of its tent must be strengthened in the same proportion as its ropes were lengthened Synod remained as firm, unwavering and unchangeable as Gibraltar. Synod's educational work always held just as important a position in the estimation of its constituency as its missionary work. Fortunately the latter always served as a corrective for the former and, though ego-centric selfishness will ever and again try to make education its own end, by God's grace Synod has never swerved from its conviction that learning is a means toward an end. The vari-colored history of Synod's institutions is no contradiction of this principle.

To us of the present age the story of the "Wartburgs" within the bounds of the "Iowa Synod" may seem highly romantic, but we ought not forget that in all the early as well as in the subsequent history of Synod, dire necessity provided the motive for otherwise inexplicable decisions and acts.

Thus the first institution of Synod, the theological seminary, was founded because of the imperative need to be supplied by preachers of the Word. In reality it was the teachers' seminary brought from Saginaw, Michigan, transformed into a theological seminary. Its straitened circum-

stances at Dubuque made necessary its removal to a farm at St. Sebald, Clayton Co., Iowa, as stated in the first chapter of this book. Inspector Grossmann himself superintended building operations and his students hauled supplies and wielded spade, saw and hammer. October 31, 1857 the new seminary was dedicated and received the name "Wartburg-Seminary." In the first number of the "Kirchen-Blatt", dated January, 1858, it is described as situated upon an eminence, in fact, the highest point of the whole country round about it. The following year, 1858, Prof. S. Fritschel also resumed his work at the seminary. Its future seemed bright, for it now had a faculty of three, and an ever increasing number of students; and the farm supplied its temporal needs. But new troubles arose. The property at Dubuque had to be sold at a loss, the property at St. Sebald was not paid for. When Synod met at Madison, Wis., in 1860, it was almost discouraged. In its extremity it decided to commission Prof. S. Fritschel as its emissary to Germany in order to present Synod's needs to the brethren in the old country. He visited Neuendettelsau, where Pfarrer Loehe supplied him with credentials. Then he attended mission-festivals, conventions, and so forth, e. g., in Hessia, Pomerania, Breslau. Then he went to Russia, spoke at Riga, Dorpat, St. Petersburg, Reval, and other places. At. St. Petersburg Prof. Fritschel could not obtain permission to speak in Lutheran churches until a lady friend, at the occasion of a festival at the imperial court, interceded with the czar himself and obtained his personal permission. At St. Petersburg the Professor did not only find many willing friends but also the truly noble noblewoman Miss Augusta von Schwartz, who renounced home, friends and comfort in order to serve her Master as a mother to the students at

"Wartburg." For many years she that was used to being served offered self-denying and faithful service as the stewardess of Wartburg Seminary, and by her connections in Russia kept alive interest for the work of Synod. Another real noblewoman in more than one sense whom Prof. S. Fritschel was permitted to win as a friend of the "Iowa Synod" was the widow of General von Helffreich at Reval. She entertained such love for the Seminary and its work and sacrificed in its behalf with such energy, patience, devotion and constancy that she deserves to be called the greatest benefactress of the Seminary. In her circles she was called "Wartburg mother" and the name did not displease her. Though not wealthy, she procured many thousands of rubles for "Wartburg."

She sold her jewelry and with the proceeds established the first printery of the "Iowa Synod" at its seminary. To save money for "Wartburg" she omitted a course from her family's dinner. She would accept no other birthday gifts but linen and woolen goods, which, in turn, she presented to the Seminary. She paid for Prof. G. Fritschel's home erected near the Seminary. Indefatigably she labored, prayed, collected and interceded for Wartburg Seminary.

From St. Petersburg Prof. S. Fritschel wended his way to Moscow, Twers along the Volga, the provinces of the Baltic, Lyublin, Reval and Lubeck. Having made new friends in Mecklenburg, at Amsterdam in Holland (Pastor Lenz), he returned to Neuendettelsau via Stuttgart. In October 1861 he reached home and was able to report that not only was the debt canceled but Synod had made many friends in Europe.

From the very beginning a difference was made between

older and younger students. The former were enrolled in a more practical course while a course somewhat like a college course in embryo was offered to the latter. In 1864 the matter had developed into three fixed courses, namely, a practical, a scientific preparatory course, and a theological course for all. The second of these courses was open also to such as did not prepare for the ministry. This was the real beginning of Wartburg College.

In 1868 there were 30 students enrolled at "Wartburg," 15 in the preparatory and 15 in the theological department. As an opportunity was offered Synod at Galena to buy a former Irish nunnery, Synod thought it expedient to separate the preparatory from the theological department of its Seminary, and so a so-called college was opened at Galena, November 1, 1868. Its first professor was Pastor F. Lutz of Fort Madison, Iowa, and its rector Pastor Klindworth, pastor of the Lutheran church at Galena. Henceforth we shall follow the history of each institution by itself.

Wartburg Seminary

In "Wartburg's" cloistered seclusion, where no worldly diversions ever enticed zealous students from their tomes of sacred lore, an ever increasing number of future prophets pursued their studies. In 1873 Synod realized (Davenport) that the old seminary building would have to be enlarged in the near future. At that time a vacant college building at Mendota, Ill., was mentioned by the pastors of Clarion and Mendota (Schieferdecker and Ade) as a possible way out of a difficulty. The building was 40x50, four stories in height, and in good repair, and a fund of $2,100.00 went with it in case it was used for educational purposes. Upon investiga-

tion by a committee and its favorable report Synod bought the property. So the old "Wartburg" was abandoned May 18, 1874 and the new "Wartburg" at Mendota was dedicated June 21. The dedicatory sermon was preached by Inspector Grossmann on the text: "Hitherto hath the Lord helped us!" The next year Synod passed a strange resolution. Because more students flocked to Wartburg Seminary than Synod could provide for, Synod resolved to enrol not more than 30 students. Another reason for this decision may have been the fact that the Galena institution was re-united with the Seminary, though its students were housed in a separate building. For ten years this combination obtained. Students of theology received their training at the hands of the brothers Professors S. and G. Fritschel. In 1876 Cand. Theol. F. Richter became assistant instructor at the Seminary. The students of the College were instructed by all three members of the theological faculty as well as by Pastor J. List, who was manager of the Synodical Book Depository, and for a time also by Cand. E. Knappe. Later on a graduate of the Seminary, Cand. Thilo, was called as professor for the College and became its first dean. That the Seminary must have been flourishing may be inferred from the fact that 48 students were graduated from 1876 to 1879. In 1879 the Professors Sigmund and Gottfried Fritschel were given the degree of D.D. by Muehlenberg College of Allentown, Pa. By their faithful work at the Seminary and outside of the same they helped, by the grace of God, to build up the Synod so dear to their hearts. During the following decade the college department was established elsewhere, namely, at Waverly, Iowa. Nevertheless, the Seminary proved ever more inadequate for the number of students that gathered there. So

Synod faced a new problem in 1888. It was soon solved, however, for through the Pastor H. Lutz of Dubuque, Iowa, the Board of Trade of the City of Dubuque offered to Synod the property known as the "Emerson estate." It consisted of about 31 acres of land and a large two-story building, 43x46, with an annex of 41x43. Of course, this building had to be remodeled and enlarged. But Synod cheerfully decided to undertake the task. That same year the work of remodeling the building was begun, and September 15, 1889 the new Seminary was ready for its dedication. Two dwellings for professors had also been erected, and though the actual expenditure exceeded the estimate by several thousands of dollars, Synod found its new property paid for when the dedicatory festivities were over.

Synod's joy over its new Seminary was not unalloyed, however, for only two months before its dedication took place, God in His inscrutable wisdom called unto Himself the beloved teacher of most of the pastors of the "Iowa Synod" of that day, Prof. Dr. G. Fritschel. From 1857 to 1889 he had served His Lord by serving the Synod of Iowa. Even when he was not able to teach anymore he labored for the Synod he loved, for on his sick-bed he wrote the booklet "Theophilus" for the confirmands and youth of the Church. When he passed away July 13, 1889, he was but 52 years of age. We have yet to find the pupil of his that did not love and esteem that man. This gifted, faithful teacher and laborer in the vineyard of the Lord should never be forgotten by Synod nor at the Wartburg Seminary. In his place Rev. W. Proehl was called from Chicago, Ill. Cand. H. Fritschel served as assistant professor for some time. He was succeeded by his

cousin, Cand. M. Fritschel, who became the third professor September 5, 1893.

It is interesting to find that even as early as this the need of an English professor was felt and acknowledged. It goes to prove that the "Missionary Synod with a Mission" was endowed by God with eyes that saw and recognized its mission. Exegesis for the theoretical department was given in English by Pres. M. Fritschel, D.D., all the years of his professorship at Wartburg Seminary. English lectures were delivered as early as 1880. Even Dr. S. Fritschel instructed Germans in the English language. At its convention in 1896, however, Synod resolved to establish an English chair at its Seminary.

When Synod met again in 1899 all hearts were moved by the sad intelligence that its faithful and ever active "grand old man," Dr. S. Fritschel, President of Wartburg Seminary, had suffered a physical breakdown and was failing rapidly. He lingered on until April 26, 1900 when he entered the rest that remaineth to the people of God. Never has Synod had a more zealous and cheerful laborer in the vineyard. Truly humble and pure in heart he offered all his rich gifts of intellect and heart upon the altar of his Lord. He was kindness personified and retained his singleness of heart though his charity was abused a hundred times. Prof. W. Proehl became his successor as president of the Seminary and Pastor J. M. Reu inherited his mantle as professor of theology. In 1901, five years after Synod had resolved to establish a chair for an English professor, Prof. W. A. Sadtler, Ph.D. became the first incumbent of the new professorship. Though he remained only five years, the work suffered no interruption but was continued by Pastor G. J. Zeilinger of Oelwein, Iowa. At present every member of the faculty does more or less

St. Paul's Ev. Luth. Church, Waverly, Iowa

St. Martin's Ev. Luth. Church, Marine City, Mich.

Zion Ev. Luth. Church, Albion, Nebr.

St. John's Luth. Church, Beatrice, Nebr.

work in the English language.—As early as 1904 President W. Proehl's health began to give way. October 10, 1905, this saintly man entered the Church Triumphant. Endowed with extraordinary grace, an astounding intellectual capacity and a warm heart readily stirred to glowing enthusiasm, there never was a teacher more beloved by his pupils than this man of saintly character and life. He was but seventeen years of age when he entered Wartburg Seminary. Upon his graduation he served a year as assistant pastor at Peoria. Then he was assistant professor at Wartburg Seminary for four years. From 1884 to 1886 he was enrolled at the universities of Rostock, Leipzig and Erlangen. For three years he labored in Chicago as pastor of St. Stephen's. In 1889 he was called back to Wartburg Seminary as professor of theology. From 1900 to his untimely death he was the President of the Seminary. Prof. M. Fritschel succeeded him in the presidency and Pastor G. J. Fritschel of Fond du Lac, Wis., was called as professor of church-history, the latter taking up his work in the spring of 1906. In 1921 Prof. J. Bodensieck began his work as professor of New Testament theology.

The presidents of the "Iowa Synod" all were intimately connected with its seminary. Their office may have prompted them to take special interest in Synod's missionary institution par excellence. But it was also "the apple of their eye." The Seminary, therefore, lost a friend indeed when the Lord called to his reward the second president of the "Iowa Synod," Dr. Joh. Deindoerfer. One of the founders of the "Iowa Synod", he was its vice-president for 39 years, president of the Eastern District for sixteen years, and president of Synod for eleven years. Twice he was the editor of the "Kirchenblatt" for a number of years; he wrote the memoirs for the 10th, the

25th, and the 50th anniversary of Synod resp., and a complete history of the "Iowa Synod." September 14, 1901, he celebrated his 50th anniversary in the ministry. May 14, 1907 this man of character, of firm convictions, of integrity, sincerity and zeal was called to enter into the joy of his Lord. In these days of money-grabbing it will be well to remember that Pres. Deindoerfer refused to accept more from Synod than he thought he could live on. Entering his home at Waverly, Iowa, was like going into a sanctuary.

In his report to Synod at its convention in 1910 (Waverly) President Richter, the successor of President Deindoerfer, called attention to the necessity of providing more room for the students at Wartburg Seminary. He also mentioned the thought of separating the practical from the theoretical department and locating the former somewhere in the west where it might become the center of the Missionary Synod's activity in the Dakotas and Canada. Synod instructed the Board of Wartburg Seminary to offer plans and suggestions pertaining to this matter at the next convention of Synod. And Synod, in 1913, (Oshkosh, Wis.) resolved to erect a new seminary as a monument of its thankfulness for the blessings of the Reformation. For this purpose a special Jubilee offering was to be solicited and the new seminary was to be completed in time for the celebration of the quadri-centennial of the Reformation in 1917. In 1914 building operations were begun. The new site selected is about a block north of the old "Wartburg" in a sort of a triangle between Cascade Road and Wartburg Place. The City of Dubuque presented these grounds to Synod. The material used in lime-stone quarried on seminary property about a block southwest from the old Seminary. In its architecture the

Seminary represents a modified Gothic, the English Tudor, style. From a distance it makes the impression of a miniature castle its massive replica of the Wartburg tower certainly substantiating the idea. In reality it is not one building but a complex structure of connected parts collected around three sides of a quadrangle in whose center there is towering o'er the transitory population of the institution the majestic, immovable bronze and granite statue of Luther, a replica of the monument at Worms. Beginning at the right the visitor beholds the administration building. The main building in the centre contains the spacious chapel with its organ, art window, beautiful chancel and noteworthy lecturn made of teakwood from New Guinea. Next is the bright and airy commons, the kitchen and steward's quarters attached to the west. From the commons one may enter one of the three dormitories (three-story buildings housing the students of the Seminary). Between dormitories No. 1 and 3 there is a recreation room with a gymnasium in its basement. From the tower a clock strikes the hours and on national holidays it is from its lofty eminence that "Old Glory" "waves o'er the land of the free and the home of the brave" reminding all that behold its broad stripes and bright stars that "this be our motto,—

'In God is our trust!' "

Wartburg College

The roots of our "College" may be traced even to St. Sebald. Its independent existence dates from November 1, 1868, when it was opened at Galena, Illinois. At its convention in 1875 Synod resolved to close the institution at Galena and combine it once more with its theological seminary which

had been moved to Mendota, Ill., the year before. The college students occupied a building Synod had to accept partly in lieu of the fund that was to go with the seminary building. For ten years this arrangement had to meet the requirements of Synod. Long before, however, did Synod realize that its College could not flourish under such conditions. So when Synod convened in 1885, it had to decide either to erect a new building at Mendota or to move the College elsewhere. Now Synod was in possession of a good, commodious and rather new building for its Teachers' Seminary at Waverly, Iowa. And as many of the courses both at the Teachers' Seminary and at the College ran parallel with each other, Synod resolved to unite both institutions at Waverly. Inspector Grossmann retained the presidency and the faculty consisted of Prof. F. Lutz, Prof. O. Kraushaar, and Prof. J. Fritschel. The number of students increased from year to year so that in 1889 there was an enrolment of 90 students. Looking at that old square brick building still holding its own among the beautiful new buildings on the campus to-day, it is hard to understand how 90 boys and young men together with the family of one of the professors could "live, and move, and have their being" in cramped quarters like that. But Wartburg College was a real college and there was some real studying done there. In 1889 two young candidates of theology, A. Bartels and H. Kuhlmann, joined the college faculty, and in 1890 Prof. A. Engelbrecht became dean of the Teachers' Seminary, which position he is still filling as President of Wartburg Normal College.

This arrangement of conducting two institutions under one roof obtained to 1894, not because Synod did not see the advisability of separating two growing colleges but because

it lacked the means wherewith to finance a change. The District-Synods even went on record in 1892 advising Synod to erect a new building at Waverly. But another proposition was made in fall of the same year. At Clinton, Iowa, only 60-70 miles down stream from Dubuque, there was a beautiful tract of land comprising 97 acres which might be platted and resold with the exception of 17 acres to be retained for the College. From the sale of lots Synod was to realize not only the price of the land but also sufficient funds with which to erect a college-building and several homes for its professors. In 1893 Synod adopted this "Clinton plan" sponsored by Pastor O. Hartmann, pastor of Zion's Church at Clinton, Iowa. Work was begun that same fall, and October 9, 1894 the beautiful new "Wartburg College" was dedicated. The next day its new president, Dr. F. Richter, was installed and the first semester was opened. Wartburg College enjoys an ideal location on an eminence near an arterial highway and far enough from the distractions of the city that its students may apply themselves to their studies without any effort. The building itself is plain but imposing. An ornamental tower crowns its front. It contains numerous class-rooms, a fine chapel and pipe-organ, a well-appointed library, several music rooms, a museum, faculty room, laboratories, and others. Of the faculty at Waverly Professors Kraushaar, J. Fritschel, A. Bartels and H. Kuhlmann followed the College to Clinton and two more instructors were added, namely, Prof. A. Estrem, Ph.D., and Prof. Martin, A.M. At last Wartburg College had found a permanent home where it might expand and flourish. It did not have smooth sailing, however, for ill winds, financial depression from which the whole country suffered, poor attendance at times, changes in the

curriculum, in the teaching force, apathy on part of many pastors, lack of adequate equipment, and so forth, hampered its progress. Nevertheless, God was with Wartburg College, and though it never made any undignified propaganda for itself, Wartburg College did grow and expand in every way. Besides a gymnasium it owns a new dormitory of fine construction, the "Cotta Haus". It offers a four years' full college course "the first two years of which are fully accredited by the State Board of Examiners, which accreditation will be extended to the other two years as development will justify such action." (Cf. Report, 1928). Co-education was introduced September, 1928. On the basis of its General Standard Course, Wartburg offers three groups of special courses: the Pre-theological Group, the Teachers' Group, and the Pre-professional Group.

Wartburg Normal College

The story of "Wartburg College" could not be told without mentioning the teachers' seminary known at present by the name of "Wartburg Normal College." We have a right to call it the first institution of the "Iowa Synod", for it was a teacher's seminary that Inspector Grossmann and Rev. Deindoerfer brought with them from Michigan when they reached the banks of the Mississippi at Dubuque, Iowa. It was transformed into a theological seminary, soon after its arrival in Iowa, but a school-master like Inspector Grossmann was not likely to forget the necessity of establishing schools and of supplying such schools with teachers. To meet the latter demand a teachers' seminary was an absolute necessity. In the spring of 1878 Inspector Grossmann obtained the consent of the Executive Board of Synod to establish a teachers'

seminary at the orphanage located at Andrew, Iowa, which offered sufficient room for teachers and pupils. Together with Pastor F. Eichler he opened the Teachers' Seminary with six pupils October 1, 1878. The following year Synod approved what had been done and henceforth the Teachers' Seminary was a synodical institution. The arrangement at Andrew could, of course, be but of a temporary nature and, therefore, it was to be expected that the new institution would have to have its own home in a very short time. The city of Waverly offered such a home by presenting the necessary grounds and $4,000.00 for a building to be erected. In 1880 this building, 40x60, three stories in height, with a basement containing a kitchen, dining-room, wash-room, society hall, was completed. Toward the end of November it was dedicated. While building operations were going on the Seminary was housed in a vacant hotel. Under the able leadership of Inspector Grossmann the Seminary did not only hold its own, but it grew and in 1884 did not even have a deficit in its accounts, an achievement not many institutions are able to boast of. God also gave the institution a noble friend, Mr. F. Schack, who supported it in many ways known only to God. He presented a number of lots and its whole so-called park to the Seminary, besides donating many a goodly sum of money. For ten years, however, the institution lost its independence by being combined with "Wartburg College." (See the preceding chapter). That was from 1885 to 1894. In September 1894 the Teachers' Seminary known, as "Wartburg Teachers' Seminary" began its renewed independent existence and there followed years of stress and fighting against odds. The only teacher remaining after the "College" had left was Prof. Engelbrecht. Pastor F. Lutz, a former professor, was

called as director of the institution. Because of the small number of students an academic department was added and later on also a preparatory department for the theological seminary at Dubuque. The next addition was a small business department. At Synod's convention in 1899 things looked brighter than ever before and the future of "Wartburg" at Waverly seemed assured. There were, of course, many years of far-from-smooth sailing before "Wartburg" became what it is today, but the Lord was with this institution and blessed it. Above all, He gave this institution men of self-sacrificing love for the work, men that stood by the craft even though it seemed doomed to destruction.

Co-education having been introduced, the attendance of girls and young ladies increased so rapidly that Synod was compelled to erect a dormitory for girls in 1913. In 1915 the Academy was accredited by the State and its graduates may enter the University. In 1917 Synod authorized "Wartburg" to erect a new administration building and a boys' dormitory. The "War" that wrought havoc in many respects also made it impossible to collect 75 per cent of the funds necessary for this building program and as Synod had passed its resolution on said condition, it was impossible to carry out the plans of the building committee. However, the dormitory, "Grossmann Hall," was erected and occupied in 1919. Portable buildings had to supply the necessary class-rooms. "Wartburg Hall, "the girls' dormitory, being overcrowded, a friend of the institution, Mr. Golnick, gave his home and lot adjoining the college property to "Wartburg" for a girls' dormitory on condition that he be paid 6 per cent interest on the value of the property for the rest of his life. Then the alumni of "Wartburg" gave expression to their love for their old

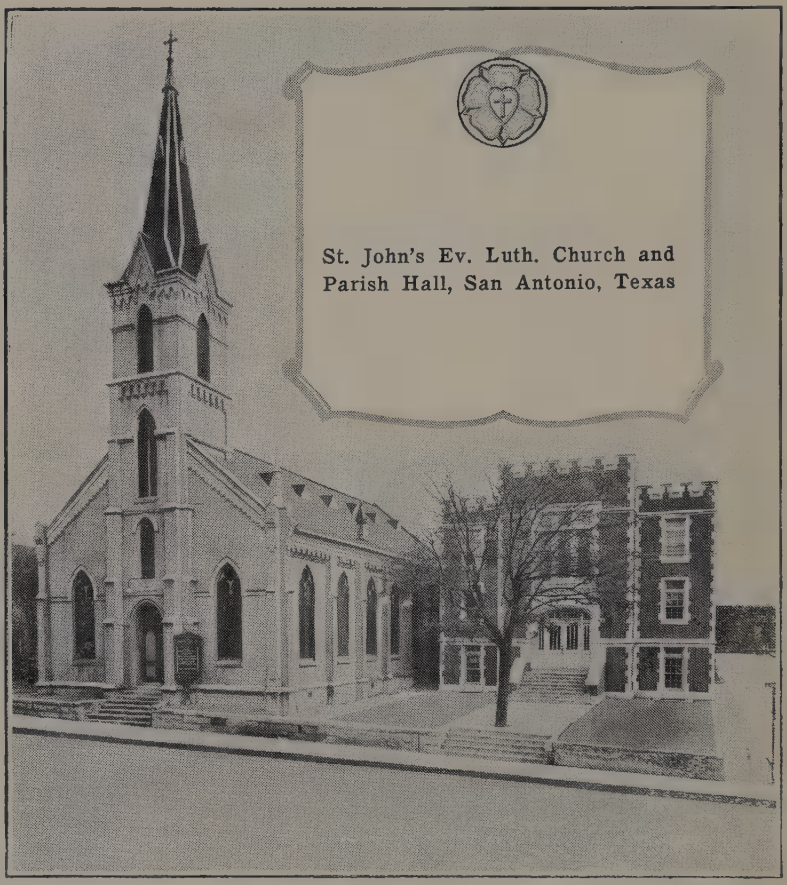
St. John's Ev. Luth. Church, Madison, Wis.

Old Church at Fredericksburg, Texas

Zion Ev. Luth. Church, Fredericksburg, Texas

Community Church, Fredericksburg, Texas

St. Paul's Ev. Luth. Church, Brenham, Texas



St. John's Ev. Luth. Church and Parish Hall, San Antonio, Texas

"alma mater" by erecting a gymnasium seating 700. In 1920 Synod also approved the action of the Board in establishing a junior college normal course. In consequence the name of the institution was changed into "Wartburg Normal College" (1923). June 3, 1926 "Luther Hall," the administration building so urgently needed, was dedicated. With it there was met the last condition for accreditation by the North Central Association of Colleges and Secondary Schools. Not only the normal course but also the academy were now accredited by the State and the N. C. A. C. It was a happy day indeed for all connected with "Wartburg Normal College" and for all its many friends.

Wartburg Normal College is now offering the following courses: 1. Junior College, 2. Pro-Seminary. 3. Academy. 4. Music-Course. 5. Commercial and Shorthand Course. 6. Domestic Science Course.

Lutheran College, Seguin, Texas

This is the institution of the First Evangelical Lutheran Synod of Texas, the southernmost district of the Evangelical Lutheran Synod of Iowa and Other States. It was planned as early as 1854, the year when the "Iowa Synod" was founded. The plans of its founders did not materialize, however, until 1870 or 1874, when it was established in a former college building at Rutersville, Texas. It was to be an institution "which would offer to prospective students a theological and a normal training course." Though its beginning seemed auspicious, for it was opened with an enrolment of thirty students, it had but a short-lived existence. It was closed and the property sold in 1878. Synod, however, was determined to have a college. So, in 1890, it made its second

attempt. The institution was to offer a "preparatory course for students of theology, an academic and a commercial course." In the fall of 1891 it was opened at Brenham, Texas with an enrolment of 21 students, which number was increased to 74 in the course of that year. The next year a boarding house was added to the equipment and in 1893 Synod created an endowment fund for its college. 1906 was a critical year in the history of this institution. It had begun to decline, its enrolment was small, its equipment inadequate, teachers changed continually,—the situation was discouraging. Nevertheless, Synod would not consent to close its college. At least the pro-seminary department was to be kept up. With four students Prof. C. Weeber, the newly elected president, opened the new semester, September 25, 1906. Slowly but steadily the Pro-Seminary advanced, making more progress every year. The people of the "Lone Star State" are very patriotic and the First Ev. Luth. Synod of Texas is imbued with the spirit of loyalty toward its institutions. At the convention of Synod in 1911, therefore, it decided to do its utmost for its College. The city of Seguin offered to Synod fifteen acres of land, a cash bonus of $20,000.00, and free light and water for ten years on condition that the College would offer more than a pro-seminary course, remain at Seguin for fifteen years, and that Synod would also invest $20,000.00 in the new college building. Synod did not only meet these conditions, but when its campaign for funds was completed, the amount specified was found to be over-subscribed by $18,000.00. The City then also raised its subscription, the old property at Brenham was sold, and in November building operations were begun. Though the building was not quite completed, it was opened September 10, 1912. A glimpse

at its picture will convince anyone that the First Ev. Luth. Synod of Texas has all reasons to rejoice over its fine college plant at Seguin, Texas. In 1923 the State added to Synod's joy over its institution by affiliating the College with the State University. It was granted 13½ units and subsequently this number was raised to 23. The school is co-educational and offers the following courses: 1. A Pro-seminary Course of three years. 2. A Normal Course of two to three years. 3. A Classical Course. 4. An Academic Course. 5. A Business Course. 6. A Course in Music. 7. A Preparatory Course. 8. A Domestic Science Course.

Eureka Lutheran College.

This institution was founded by the Dakota District in 1910, one year after the Western District had opened a similar institution at Sterling, Nebraska. Its purpose was to prepare pupils for the higher institutions of Synod. Besides its chief purpose it was to serve as a normal and a commercial college. Not unlike all institutions of like character it had to serve its apprenticeship and undergo modifications and transformations. But it passed through its times of affliction realizing that as its day, so its strength had to be. In 1917 Synod adopted this youngest of her daughters. The immediate result was an unprecedented enrolment. The report of 1920 says that during the past triennium the attendance was 125, 143, and 138 students respectively. As the institution was co-educational a dormitory for girls had to be found. The College acquired a house with 6 lots for this purpose. One improvement after the other had to be made, e. g., laboratories had to be installed, a park, a sort of a boulevard, cement walks, residences for professors, and a gymnasium were added to the

property. Best of all, Synod recognized the advisability of turning the institution into a Junior College. The school now offers to young people of both sexes the following courses: 1. Junior College. This course offers two years of liberal arts. 2. Academy. An accredited four-year high school course which gives the student a thorough general education and prepares for college. 3. Commercial Course. This course gives thorough and expert training in all branches usually taught in a business school. 4 Music. Elementary and advanced instruction.

Sterling Academy, mentioned above, met so many obstacles, suffered so many reverses, lingered between hope and despair so often, was diagnosed and prescribed for by many physicians of the "Iowa Synod" time and again without avail, so that on September 16, 1924 the Board of Education and the Committee on Finances decided to close it. Later on its property was leased to the Evangelical Lutheran Good Samaritan Society, which is conducting the "Martin Luther Home" for epileptic children in the former college building.

3. INSTITUTIONS OF MERCY

"Martin Luther Home" of Sterling, Nebraska, mentioned above, is not the only institution of Christian charity within the bounds of the "Iowa Synod." It is, in fact, only the youngest of the family of institutions of mercy connected in one way or another with the work of Synod.

The "Missionary Synod", living up to its beautiful name, is not only engaged in home and foreign missions but also in inner missions. Perhaps some stickler may challenge the statement but whether Synod formally acknowledges every work of mercy done within its bounds, or not, does not change

the fact that Synod's people are doing the work and that its support is coming from them.

The Lutheran Orphans' Home at Toledo, Ohio, is averred to rank among the three oldest of its kind in America. (See Wartburg Almanac 1929). The society backing this institution was founded by Pastor J. Doerfler in 1860. The orphanage came into existence when Pastor Doerfler took care of a few orphans in his own home. A two-story frame structure was the first orphanage. This was enlarged twice in the course of time. A farm of 30 acres was bought during the first decade of the "Home's" existence. The farm house was occupied by the boys and the superintendent of the institution for some time. In 1899 a separate school building was added to the plant. When the committee organized for the purpose of financing a new building, whose need had become imperative, reported the sale of bonds amounting to $80,000.00, the construction of a fine, new, fire-proof building was begun in 1918.

The following year a residence for the superintendent was built. In 1924 a new Laundry and a power plant of most modern type were added.—Since 1906 the institution also took care of the aged seeking shelter there. A brick building, 36x80 was dedicated for this special purpose in October of the same year. At the beginning of this year, 1929, 119 persons, namely, 92 children and 27 aged people, were taken care of at this institution.

The Orphans' Home at Waverly

This "Home" may claim St. Donatus, Jackson Co., Iowa, as its birth-place. The pastor of the St. Donatus congregation, Pastor J. M. Schueller, had offered shelter in his par-

sonage, to a few war orphans. This was in 1863. In the spring of 1864 he, together with Messrs. Daudel and Hankammer, called a meeting of friends at Andrew, Iowa. Here the "Orphans' Society" was founded, a farm of 180 acres was bought and a stone building of 30x60 was planned. September 29 it was ready for occupancy. The "Home" had to contend with many difficulties while at Andrew. But God's grace helped whenever it was in distress. At one time the State Assembly extended its aid by granting a loan of $5000.00 without interest.

Andrew is an inland town very difficult of access when roads are bad. The buildings of the orphanage were sadly in need of repair, not mentioning other considerations, when the city of Waverly, in 1899, offered $5,000.00 to the "Orphans' Society" if it would move the orphanage to that city. As the property at Andrew just then could be sold to advantage, the offer was accepted and the orphans' home was moved to Waverly, Iowa. In 1905 the building had to be enlarged. The same year a farm of 80 acres was added to the equipment. About 1911 a special building for boys was erected and in 1919 a fine two-story school-building. The latest addition is a residence for the superintendent. According to the latest report 88 children are given a Christian home and Christian training at this orphanage.

The Muscatine Homes

It is a big program that the founders of the Muscatine Homes mapped out for themselves when on January 2, 1895 they signed the constitution of the corporation that operates these institutions of mercy. "Not only was this society to maintain a home for little ones, but also a home for the aged,

a hospital, a deaconess motherhouse, a home for epileptics and a school for girls were dreamed of. In fact, this society had visions of covering a large part of the field of inner mission work." (Wartburg Almanac, 1929). The impetus for the work was given when a friend of Rev. H. Reinemund, Miss Hershey of Muscatine, Iowa, offered him her new home with five acres of land an condition that an institution of mercy be maintained there. In May 1896 Pastor Reinemund and his family of orphans moved into the home so generously donated by Miss Hershey. It bears the name "The Elizabeth Hershey Children's Home." Miss Myra Hershey did not only donate the home but later on paid for the addition to the original home and added $5,000.00 in money. In 1905 a separate home for the aged was dedicated. Ten years later it had to be enlarged to provide twenty more rooms. In the course of time a 400 acre farm was acquired. The institution has its own school of eight grades accredited by the state. A new building to house the baby cottage and the girls was erected last year. The Home, therefore, now has a capacity of 120-130 children.

Associated Lutheran Homes for Cripples, Epileptics, and Feeble-minded.

It was in 1921 that Pastor A. Hoeger of Arthur, N. D., was moved to begin the blessed work of charity which has grown to such proportions that it is rather difficult to present the whole extent of this labor of love. Like the Good Samaritan, Pastor Hoeger could not pass by the poor wrecks of humanity that he saw by the wayside. So he rented a place at Arthur, trusting in God to provide the means. Soon he had to rent another place and learned that

God was with him in this work of mercy. The "Evangelical Lutheran Good Samaritan Society" was organized and the erection of the first building was begun. The Society owns a farm of 160 acres and, therefore, could continue its building activity as its funds would permit. It now owns four dormitories and a separate dining hall and kitchen at Arthur, N. D. For obvious reasons it moved the children to its Martin Luther Home at Sterling, Nebraska. The latest additions are the "Old People's Home" at Fargo, N. D., and the "Luther Home of Mercy" at Williston, Ohio. In its official paper, "Sunshine", the Society announces its program: "Here (in these 'homes') cripples, epileptics, feeble-minded, blind, deaf-mutes, disabled ministers and others in need of care find a Christian 'Home' regardless of age, money, or nationality."

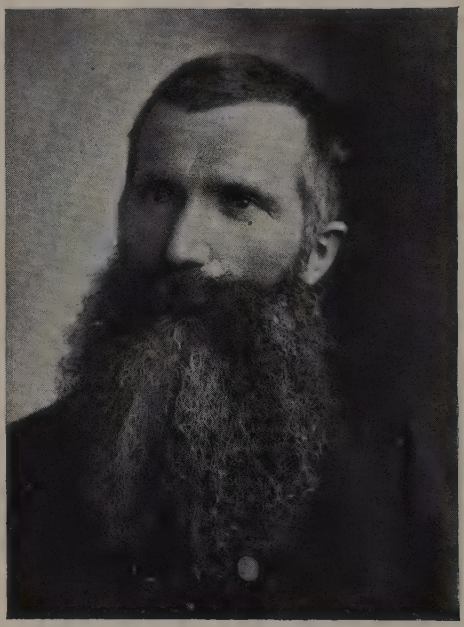
The Lutheran Hospice and Benevolent Association of Minneapolis, Minn.

This association, incorporated in 1925, conducts the "Wartburg Hospice" at 620 S. Seventh St., Minneapolis, Minn. Synod endorsed its work in 1926 and recommended it to its congregations for financial support. The Hospice serves the following purposes: It provides a Christian home for young men that are strangers in the city. It offers aid to strangers and those in need wherever possible. It offers lodging and board to traveling men and women (transients). It aims to serve as a Christian social center and as headquarters for other missionary activities.

St. Andrew's Hospital at Minneapolis

The Hospital offers a three-year course in nursing which

First Ev. Luth. Church, Galveston, Texas



Missionary J. Flierl

entitles graduates to state registration. It is operated by the German Lutheran Church of Minneapolis.

Lutheran Deaconess Motherhouse in Milwaukee, Wis.

The Rev. W. A. Passavant, D.D., is the founder of this institution. He had revived and reorganized the Deaconess Association and this was the first tangible result of his activity. This was in 1893. The Rev. J. F. Ohl, Mus. D., became the first Rector of this Motherhouse. He was succeeded in 1898 by the Rev. W. A. Passavant, Jr. Upon his sudden death in 1901 the Deaconess organization turned to our Synod for its new Rector, calling the Rev. Herman L. Fritschel, D.D. to the office. The Iowa Synod was always interested in the work of the deaconess. As early as 1859 Loehe sent four deaconesses to the assistance of the young Synod. One served in Dubuque as parish deaconess, another as matron of the Seminary, while a third was stationed in St. Sebald and the fourth conducted a church school in Des Moines. In 1875 a number of pastors of the Eastern District organized a Deaconess Society with the object of founding a Motherhouse. Although this object was not attained, it shows that the importance of the diaconate was not unappreciated within the Iowa Synod. In 1884 the Philadelphia Motherhouse was opened and a comparatively large number of young women of the Iowa Synod entered there. Undoubtedly this interest in the diaconate found within our Synod influenced the Board of the Passavant institutions to call the Rev. Herman L. Fritschel, D.D., as its Director and Rector of the Milwaukee Motherhouse. Under him the number of deaconesses increased from 24 to 54. To a considerable extent they came from our circles. Originally the deaconesses served only in the Passavant institutions, the Pittsburg hos-

pital, the Home for Epileptics at Rochester, Pa., the Orphans' Home and Farm School at Zelienople, Pa., the Milwaukee hospital. In later years Milwaukee Deaconesses have been stationed in the Toledo, Ohio, and the Waverly, Iowa, institutions of our Synod.

During the last 25 years the institutions connected with the Motherhouse have developed greatly. This is especially true of Milwaukee Hospital. New buildings have been erected valued at more than a million dollars. The number of patients has increased from 600 to 7000 annually. The Nurses' Training School with an enrollment of 154 is the largest in the State. Since 1907 the Layton Home for Invalids, situated on the grounds of the hospital, is under the control of the Deaconess organization. The institutions in the East likewise experienced a steady growth. The old association, the Institution of Protestant Deaconesses, deemed it advisable to organize separate Boards for these institutions. A new charter was taken out for the Motherhouse in Milwaukee in 1927 and a new constitution and by-laws adopted. The Board consists entirely of members of the Iowa Synod. At the convention in Waverly in 1928 the Motherhouse asked to be as closely affiliated with the Iowa Synod as possible. This was granted and Synod promised to give the Motherhouse its whole-hearted support. The present Rector and Pastor is the Rev. O. H. Groth. Sister Catherine Dentzer is the Directing Sister.

4. WARTBURG PUBLISHING HOUSE

What the S. P. C. K. (society for the promotion of Christian knowledge) has been to the missions of the English Church, the Wartburg Publishing House was and is to the missionary Synod of Iowa and Other States. It furnishes the material for the propagation of Christian knowledge in ac-

cordance with the specific needs of a Lutheran synod with a mission.

The beginnings of the Wartburg Publishing House may be traced to 1870 or 1871 when a small book depository for pastors of the "Iowa Synod" was established as a private venture by Pastor Hoerlein at Iowa City, Iowa. The records of 1873 show that at that time it had become the property of Synod. After Pastor Hoerlein's death Pastor J. A. List continued the business at St. Sebald, Iowa. In 1875 he moved it to Mendota, Illinois where it flourished for a time, but then suffered such reverses that it was closed temporarily. In 1882 Synod owned two book depositories, one in the eastern and one in the western district. About 1886 the whole book and publishing business was combined at Waverly, Iowa and Mr. Paulus List became its faithful and efficient manager for many years. (....-1920). At present the whole plant is located at 2018 Calumet Ave., Chicago, Illinois, the book department having changed its location several times before the present establishment was acquired and the publication department combined with it in 1922.

Besides a long list of books and pamphlets of every kind, among which there are especially noteworthy the renowned books of Dr. M. Reu, the following periodicals are also published by the Wartburg Publishing House: Die Kirchliche Zeitschrift, Das Kirchen-Blatt, The Lutheran Herald, Das Jugendblatt, Die Missions-Stunde, The Lutheran Missionary, and a host of smaller papers, also a German and an English Almanac. For a complete list of all its publications consult the catalog of the Wartburg Publishing House issued annually by its very active, genial and efficient manager, the Rev. S. Fuchs.

VI. The Missionary Synod's Mission in This Country

THE HISTORY of the "Iowa Synod" shows that in God's providence it was to fill a specific place and fulfil a very definite and blessed mission in this country. And God knows Synod tried earnestly to do the task He assigned to it.

The "Iowa Synod" was not only called to do its share in establishing the Lutheran Church in America, in doing its part of home, and foreign, and inner mission work,—if that had been its sole mission, it would be stripped of its unique character, it would be but one of many Lutheran synods in this great commonwealth of the United States of America.

But the "independent" Synod of Iowa and Other States had a specific mission to fulfill in this country. "What the Lutheran Church (of America) is to-day, it has not become without the Iowa Synod." (G. F.). By its staunch, confessional Lutheranism based solely and unequivocally upon God's holy Word it held aloft the only standard about which all true Lutherans can gather and take their stand. It had to battle and suffer for this. But its conscience, like that of Dr. Martin Luther bound by the Word of God, would not allow it to submit to those, on the one hand, who would add to the confessional basis of church fellowship, nor to those, on the other hand, who would surrender a part of it in doctrine and practice.

"Iowa" would not allow itself to become ossified in six-

teenth and seventeenth century dogmatism, Lutheran though such dogmatism may call itself. It will not allow a Gerhard, or Baier, or Calovius, or Quensted, and others, no, not even a Luther to dictate its faith. There is but one authority for the "Iowa Synod," and that is God's Word. And where God's Word does not answer a question "or decide a problem," same will have to remain unanswered and undecided until God will solve all difficulties and decide all problems. If "Iowa" had given way to scholasticism, accepting as authoritative for its faith the opinions of great men, it might have become distinguished as a faction, a "school" identifying itself with a peculiar trend of thought; but the Synod of Iowa refused to identify itself with any 'school' or Lutheran-ism."

And just so, on the other hand, it refused to give way to any form of liberalism or latitudinarianism, to false, counterfeit, un-Lutheran broadmindedness which makes light of God's revelation and turns it to suit itself. Church-federation, unionism, which involves denial of the truth as revealed in Holy Scriptures and professed by the Confessions of the Lutheran Church, is an absolute impossibility for the "Iowa Synod", because it would mean a betrayal of its fundamental principle.

Because of its well-defined Scriptural position, the "Iowa Synod" was given its unique mission of being a leaven that leaveneth the whole lump. It was always attracted by such as were of the same faith, and, in turn, it always attracted those that recognized the truth. In all the 75 years of its existence it never refused the hand of fellowship to anyone that would take the same unreserved stand on the Truth. "It never refused recognition to any that took their stand with this Synod upon the one true basis." (G. F.). It studiously sought to

cultivate friendship and fellowship with those of the same faith and it was always ready to welcome such as made advances in order to enter into the unity of faith.

The reader will remember that on these pages he met more than one synod on friendly terms with "Iowa." With two of these synods friendship did develop into fellowship, and all three are willing to sacrifice even their respective identity in order to effect a complete and organic union. Thus they prove to the whole Lutheran Church of America that they were in earnest when they desired true unity in the bonds of faith, and that they mean to live up to their mission in this country, namely, to offer the only true basis for true fellowship and union to the Lutheran Church of America. "Ohio," "Buffalo," "Iowa" will sacrifice their names but not their mission.

Founded on the Rock of Ages, faithful to the Word that shall not pass away though heaven and earth shall pass away, the "Missionary Synod" will live on in the new Synod and have the assurance of Psalm 46, 5: "God is in the midst of her; she shall not be moved!"

Appendix

THE DOCTRINAL CONTROVERSIES OF THE "IOWA SYNOD"

By Prof. Geo. J. Fritschel, D.D.

There always have been doctrinal controversies and always will be. For whenever a real or seeming error endangers the truth confessed by the Church, it must react. But a distinction must be made between necessary and unnecessary controversies. Sometimes they are not caused by the love of truth, but by other reasons. Sometimes they concern non-essentials. And sometimes even the righteous defense of the truth is made in an un-Christian spirit and makes matters only worse. These are the ones that cause scandal.

The polemics of the "Iowa Synod" were moderate. Its leaders never have been ashamed to confess that under the unheard-of provocations on part of their adversaries a bitterness of tone has crept into their writings that should not have been there. It may be that it has not been thankful enough for the blessings received from God,—maybe there has been indolence in spreading his kingdom,—maybe there has been selfishness among its leaders,—maybe there has been an unholy hero-worship. God knows also these shortcomings. And let us not celebrate our anniversary without humble confessions and true contrition over what is sinful and unclean in our synodical life.

In order to prevent schism over non-essential differences, Grossmann and Deindoerfer emigrated to the frontier where

there were no Missourian congregations. There were no real differences, and those that existed were non-essential.

The difference in regard to the **Church** was what words should be used to define the communion of saints. In the definition of Loehe, which is merely a brief statement of the 7th article of the Augsburg Confession: "The Church is the fellowship of true believers created and maintained by Word and Sacrament," the other side wanted the last seven words expunged.

In regard to the **holy ministry** there was full agreement in the Lutheran doctrine, namely: that the ministry is a divine institution,—that the work of the minister consists in administering the word and sacraments,—that the right to select and call the minister of a congregation belongs not to a part of the church (pope, bishop, pastor), but to the congregation. Loehe, induced by many a sad experience of the men he sent to the American church, thought that in the affairs of the local congregations more heed should be given to the advice and good counsel of synodical officers and ministers; especially, that no call should be extended without the advice of these. This was not suggested as a divine command, but as a church law. In this the other side saw a Romanizing, hierarchical, high-church danger and heresy.—Another point of divergence was the doctrinal question: In which way does a minister receive the call to his ministry? Loehe held: Christ is and always remains the real owner of the holy office. He calls the minister through the voice of the Church in the official call as his servant in the respective field. Because the minister is in the first place a servant of God he serves the congregation.—On the other hand, the idea was held: Since all Christians are called priests in the Scrip-

tures we must admit that the ministry has been made the possession of each and every Christian as such. Commanded to do so by Christ each gives (so to say) a quit-claim-deed to his undivided share of the ministry in the call, and in this manner and way transfers the holy office to an individual fit for the same.—In arguing on this question Loehe and those of his opinion stated that they could not find that this was the doctrine of the Scriptures or of the Lutheran confessions, but only the private view of a few theologians. Furthermore, they argued that such a logical conclusion drawn from individual statements must not cause division within the Church. But the other side demanded that they either submit (and be treated as erring brethren as long as they held this view) or move away. The Loehe men did the latter to live in peace with their brethren in faith, though in a separate synod.

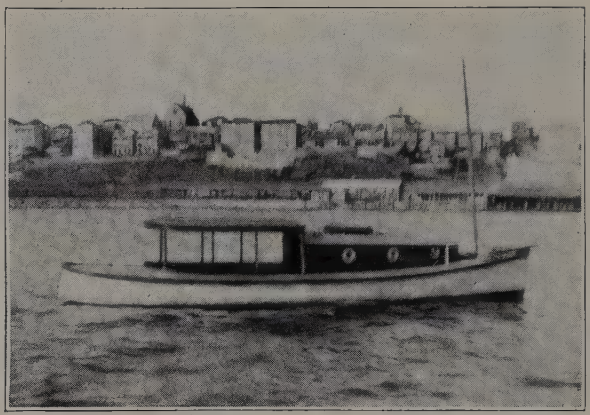
From this controversy followed another. A main argument in the controversy was: Our view is the real meaning of the words of the confession, because the great teachers of the Church held this view.—The counter argument was: The number of those holding your views is very small, and with some not even sure beyond doubt. But even if Luther and other heroes held such views, we are not bound by the same, unless they may be substantiated from the Bible. The very idea that Luther or other great leaders given by God to his Church might have erred in individual points, at that time sounded like blasphemy in the ears of the other parties. It was claimed that each and every statement, important or not, by its very presence in the confessional books was made binding upon every church member. "Iowa" rejected this supersymbolical demand. They demanded that a distinction must be made in these human books between 1. those elements that

could not be otherwise because they were admitted to have been taken from the Bible; 2. those elements that might be different; whilst the other parts were inspired, these were the human form. Any statements belonging to the latter class were not to be considered essential parts of the confessions, but subordinate points where differences must be admitted.

Individual points were drawn in as illustrations and were the cause for new controversies. Above all, the question arose: How is the statement that the Pope is the very anti-Christ to be classed.—"Iowa" here distinguished two assertions: 1. in regard to the anti-Christian character; 2. as to the question whether he is the last and final anti-Christian enemy of Christ. In regard to the first all agreed that this may be clearly proven from the Bible; for he teaches another way of salvation through submission to him and good works and even in "Iowa" opposing ideas. But it was admitted that this answer is not to be found in the Bible, but is merely a conclusion drawn from the description in the Bible and a comparison of what we find in history. And such a doctrine not drawn entirely from the Bible must never be ranked as an article of faith. Then it could not be made a condition for church fellowship.

Similarly "Iowa" was drawn into a controversy widely spread at that time in regard to the correct interpretation of Rev. 20, 1 ff. (the millennium). And before "Iowa" had even uttered a word they were accused of rank heretical ideas, because Loehe had taken sides with such theologians as claimed that this prophecy had not yet been fulfilled. In 1858 Synod gave the views held by its 9 pastors present (over against the slanders issued through the press). A few months later it was stated that Synod classed this exegeti-

The "Bavaria"



The "Iowa"

Conference of Missionaries in New Guinea

Missionary Zahn preaching to natives in New Guinea

cal question as to the correct interpretation of that part of God's Word as an undecided issue and did not make it a condition for church fellowship. And this position it maintained all these 75 years. It had to bear the stigma of being a "chiliastic" synod because it would not stand for an idea which could not be proven by Bible authority.

In these controversies forced upon Synod it classed these matters as "open questions" in the sense that they had not yet been decided by sufficient and clear Bible proof, and for that reason they must be treated in the life of the Church as "open questions" in regard to church fellowship, that is church-fellowship must not be denied on account of these or similar differences that may arise, being non-essential points.

This principle that there may be such differences within the church without sacrificing obedience to the Word of God was challenged. It was attacked as a "theory" (questionable supposition) undermining the very basis of the Lutheran Church. Only such questions concerning which the Bible says nothing (On which day did God create the angels? When and how did Satan fall?) could be left undecided. In regard to other questions, however remote, there must be one opinion only (though you might tolerate "erring" ones for the time being). And because these questions could not be proven from the Bible, the proof was given from Luther, Gerhard and other teachers. Any one differing even in such questions as: Did St. John the Baptist doubt? Was the baptism of Christ and that of John identical? exposed himself to the suspicion of being unsound and heretical in doctrine. Because Luther said it was unlawful (as it is to-day in

Canada) for a widower to marry his wife's sister, such marriages were denounced as incestuous, and eventually (Platteville) whole congregations were excommunicated,—or the parties had to do penance for their "incestuous marriage" (and were permitted to continue to live in this sin!)

"Iowa" not only insisted that this was the correct distinction between essential and non-essential differences, but also insisted that the confessional books recognized by the Lutheran Church as the correct statement of the doctrine contained in the Word of God, furnished the sum and substance of what is essential or non-essential. We must recognize as Lutheran every Christian who by Word **and life** confesses these doctrines, and we must deny their orthodoxy if by word or action they deny the doctrines of the Lutheran Church to be the doctrine of the Word of God. If on other points differences of opinions arise that are non-essential these must (that is the principle laid down by the Word of God and expressed in the confessions) not be treated as cause for excommunication, unless other complications arise.

In other questions that arose within the Missouri Synod itself concerning interest, fire insurance, life insurance, marriage of a sister-in-law, etc., Synod had no cause officially to state its position; but individuals voiced their dissent. Thus articles upon articles were issued in Missouri claiming that it was unlawful to take even 1 per cent interest. This was based upon Luther's assertions (which were true in Germany at that time when laws upon the statute books forbade any one to take interest except the Jews) and was championed as doctrine of the Word of God. To prevent a disruption over this issue, the principle so long defended by "Iowa" was used to quiet the storm.

Another controversy originated from this traditionalistic tendency and was in God's hands to show the error of basing one's doctrine first hand upon the "fathers." It was the doctrine concerning predestination. Here the question was not a subordinate point in the systematic presentation of doctrine, but a doctrine concerning the very foundation of Christian faith and hope. This doctrine was a controverted one from the times of Augustine (around 300) and shows how the plain words of the Bible may be misunderstood by approaching them with preconceived ideas. From the writings, especially of Luther, statements (perhaps meant in a different sense) were arrayed in a new way. The doctrine against which "Iowa" voiced its testimony was: God in eternity had mercy upon the whole sinful world and prepared salvation for every sinner through the atonement of Christ and wants it offered to all. But because He knew that man could not accept His gift, being an enemy of God by nature, He made a second, supplementary decree which was restricted to only a part in preference to all. He "chose" a certain number and decreed that these, and these alone, should be saved finally. And whilst in time grace is offered to all, only in these faith is wrought by God and they are saved by grace alone. A Christian must not ask: Is this not in contradiction to the universal grace offered in the Gospel?

Over against this, "Iowa" claimed that this was a misconstruction of the words of the Bible. They claimed that it was no contradiction that God loved the whole world, and that He finally places on the right hand of the judgment seat only the believers,—nor that He has planned and decreed everything and every detail however minute as to the way in which He would bring me to heaven and the mansions pre-

pared for me and every believer. And it declared that the assertion that the two doctrines of universal grace and the predestination unto the adoption unto childhood and eternal salvation could not be harmonized was a fundamental departure from the Scriptural doctrine as proposed in the Bible.

The doctrine of conversion was drawn into the controversy. Here both parties agreed (notwithstanding the denial of the other side) that it is God alone who saves man and to whom belongs 100 per cent of the glory for salvation and everything that pertains to it (including conversion),—and on the other hand that damnation is the result of man's unbelief, because he refuses to accept (hear) God's means of grace or departs from them and rejects God's grace offered in the same (unbelief). But where the doctrine of an absolute and irresistible grace was assumed, there no other doctrine could be maintained than that conversion was a particular one in consequence of His particular decree of predestination.

Perhaps peace might have been attained if the opposite sides had met in the spirit of peace. In 1913 "Iowa" officially offered colloquies, but the other synods turned down this offerture. In 1916 private pastoral meetings were held at St. Paul with the sincere intention to understand one another. And the outcome was that those that participated claimed to be one in essentials. At the request of these mixed conferences the synods of Buffalo, Iowa, Missouri, Ohio and Wisconsin appointed official representatives who conferred for ten years and finally in the "Chicago Theses" proposed an agreement. "Iowa" has officially adopted the theses on conversion and predestination. Whether the other synods will repudiate the work of their representatives in part or as a whole remains to be seen.

Other practical questions will have to be discussed; but these should be minor in comparison with the doctrinal questions. And since God visibly has brought the agreement reached so far, let every sincere Christian pray that he may bring to naught all those who would hinder the completion of this His work, which is recognized as brought about by Him alone on the part of all concerned. Soli Deo Gloria!

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The author would acknowledge the contribution on the "Doctrinal Controversies of the Iowa Synod" by Prof. G. J. Fritschel, D.D., as also his suggestions and painstaking verification of historical data.

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